The Uzbek Emirates of Bukhara & Khulum

in the Early 19th Century

As described in an Indian Travelogue:

Tarikh-i-Manazil-i-Bukhara (1812 A.D.)

by

Hafiz Muhammad Fazil Khan

(d. after 1811 A.D.)

Translated & Edited

by

Dr.Iqtidar Husain Siddiqui

Chairman, Centre for Advance Study in History, A.M.U., Aligarh

Khuda Bakhsh Oriental Public Library

Patna

DS
.A463
1993

INDEX

A
Abdul Haque, Mulla, 34.
Abdul Rasul, 25
Abdul Samad, 5,40.
Abul Faiz Khan, 29.
Abul Ghazi Khan, 29.
Abik, 22.
Adratappa, 25,27.
Afghan, 16,25.
Afghanistan, 4,5,6,7,11.
Ahmad Beg, 6,22,23.
Ahmad Shah, 15,24.
Aisu, 25.
Akhchha Padshah, 25.
Akne, 25,26,31.
Alam Be, the hakim of Kokand, 32,33.
Alexander Burnes; 5,8.
Ali Band, 23.
Ali Mardan Beg, 22.
Aman ullah, 22.
Amuiya, 11.
Andantari, 26.
Andu Qila, 20.
Aqrabad, 17.
Attack, 5,40.
Auratappa, 32,33.

B
Baba Beg, 22.
Bachak, 25.
Badakhshan, 4,27.
Bahadur Khan, 5,29.
Baha-ud-Din Naqshbandi, 31,38.
Baharak, 20.
Bala Bagh, 12.
Balkh, 4,6,11,13-18,22-25,39,40.
Bamiyan, 11,15,16,17,21,23.
Banghariqs, 22.
Bankhak, 16
Bareilly, 5,11,15,17,24.
Bashul, 12.
Basra Bagh, 13,18.
Beg Daster Kanjibashi, 25.
British supremacy, 4, dominion 4.
Bukhara,4-11,15,18,21,26-29,31, 33-36,38-40, Kingdom of 6-9, King of 15,16,24,25,31,32,34, City of 19,35,36,37,39 Emirate of 25
Bustan, 11

C
Cabul see Kabul.
Calcutta, 7.
Central Asia, 4,6,7,8,10.
Chalni, rupee, 15.
Chaman, 26.
Charbagh, 14,16,18,19,23.
Charju, 25.
Charkh, 25,32,33.
Charles Hafles, 40.
Charls Harper, 11.
Charmaghz, Seeds of 36.
Charvadan, 25.
China, 7,9,27.
Choqai, 21.
Copper, 26.

D
Dadrakhchi, 21.
Darai-i-Yusuf, 22.
Darwaza-i-Fars, 38.
Darwaza-i-Padshah, 30.
Daulat Fas Be, 25.
Doaba-river, 11,18.
Doabkin, 26.
Durrani, 34.

E
Elphinstone see Mountsuart Elphinstone
English East India Company, 5,8,11,40.
English Master of 5,10.

F
Fal Beg, Mirza, 25.
Fath Ali Shah, 31,32.
Fath Khan, 24.
Farqadaq, 19.
Fars 15,19,38.
Farsh, 25,26.
Fazil Khan Hafiz Mohammad, 5,6,7,10,11,40.
Fazl Ahmad Ji, Mian, 6,23.
Findan, 20.
Friozuddin, Haji, 33,34.

G
Gandhak, 12,16.
Garun, Rahvar 12.
Ghiljahs, 12,16.
Ghulam Qadir, Mian, 6,23.
Gizhduvan, 36.
Gul Mohammad Be, 25.

H
Hafiz Mohammad Fazil Khan see Fazil Khan.
Hafiz of Quran, 34.
Haider Ali see Mir Haider Ali.
Hajsa, 25.
Hajim, 26.
Hakim Be, 25,29.
Hamam, 37.
Hatrahi, 26.
Hazaras, 12,13.
Herat, 15,27,33,35.
Hims, 27
Hindu Kush, 4.
Hisar, 33.
Hotak, 25.
Husain Khan, 32.

I
Ibad Uzbek, 25.
Iqrabad, 21.
Iran, 31,32.
Isall, 25.
Isau, 19.
Islam, law of, 6.
Islam Ullah, 22.
Islamic Jurisprudence, 30.
Ismatullah Bakawal, 25.

J
Jaghalak, 12.
Jaihun river, 11,26.
Jalalabad, 12,17,18.
Jarrab, 32.
Jizya, 9,28,29,34,39.

K
Kabul, 11,12,15,16,17,18, 21,23,27,28,40.
Kabarya, 11, 16.
Kaloo, 12,13,16,17.
Kandu, 11.
Karakul, see Qaraqul
Karminan, 25.
Karshi, 31.
Kartak, 18.
Karun Serai, 15.
Kasan, 14.
Kashan, 19.
Kashgar, 27.
Kashmir, 28, shawl of 7.
Katba, 25.
Khan, Izzatullah, see Sayyid Izzatullah Khan.
Kharaqan, 26.
Kharpa, 18.

Khawaja Ahrar, 25,31.
Khawaja Mubarak, 14,19.
Khoqaun, 26.
Khudayar Be, 25.
Khujand, 26.
Khulum,4,5,6,7,8,10,11,13,15,17,18, 20, 21,22,23,24,40.
Khurram, village of 24.
Khyber, 6, Road, 11,16.
Kinkar Chak, 14.
Kirman, 35.
Kishmish, 36.
Kizilkum Desert, 36.
Kohak, 38.
Kokaltash, 38.
Kokand see Qaurqan
Kotal Kalan, 13.
Kotal Lal, 13,16.
Kuchak, 36.
Kulaf, 14,16,19,25.

L
Lapura, 16,18.
Lham, 15.
Lor Ata, 25.
Lughi, 39.

M
Ma'anan, 13.
Machak, 22,25,35.
Machha, 16.
Machni, 18.
Mader (village), 13.
Mahmand (Afghani tribe), 11,12,16.
Mahmud Khan Tura, 25,33.
Mahmud Shah (the king of Kabul), 13,17,22,23.
Mahr, 34.
Mahsa, 36.
Mala bagh, 18
Manght (Mangir), 26.
Mangit, dynasty of,7.
Marv-i-Shahjahani, 27,32,34.
Mashad, 27,31,32,34.
Mazar Shah Mardan, 18,23.
Metcalf, 11,40.
Mir Haidar Ali, 5,6;7,15,16,24, 25,26,29,31,32,33,34,37.
Mir Koh, 26.
Mir Qulij Ali Beg, 5,6,15,16,17, 20,21,22,23,24.
Mir Rahim Ali, 16.
Mir Vali Beg, 16
Mohan Lal, 5,7,8.
Moradabadi, 24.
Mountsuart Elphinstone, 5,6.
Mufti Akhoon Amba, 20.
Muhammad Beg, 22.
Muhammad Mirza, 31,32.
Muhammad Shah, 15,17,24.
Muizullah Khan, 16.
Mujadid-i-alf-Sani, 6, 23.
Murad Be, 25.
Murtaza, 29.

N
Nahr-i-Fars, 14.
Najib Ullah Khan, 13,17,23.
Nasir Uddin Khan, 31,32.
Nazal, 25.
Niaz Beg, 26,31,33.
Nurata, 36.

O
Oman, river of, 11.
Orgunje, 9.
Oxus, 11,14,16,18,19,20,24,25,36.

P
Painda Khan, 24.
Pakki, 11.
Parkhab, 12.
Pashmina, 17,27,28.
Patka, 35.

Patiala, 6.
Paus, 18.
Peshawar, 5,11,15,16,17,18,38,40.
Pilau, 36.
Punjab, 28.

Q
Qabil Be, 25.
Qadistaqan, 13.
Qahri, 27.
Qahu Mastur, 26.
Qandahar, 15.
Qarabkr horse, 24.
Qaraqul, 25,36.
Qarghan Nutrafi, 25.
Qashgar see Kashgar.
Qasim Khan, 11.
Qauqan, 33.
Qaurqan, 32.
Qazakhs, 9,26.
Qazi Aziz Shah, 22.
Qazqadaq, 14.
Qila Amir, 13.
Qila-i And, 16.
Qila-i Khawaja, 16,17.
Qila-i Miab, 13.
Qila-i Nauhan, 13.
Qila-i Roshan, 26.
Qila-i Sangau, 13.
Qimaiti tea, 36.
Qulasi-Aibek, 13.
Qulij Ali Beg, see Mir Qulij Ali
Qulij Khan, 5,13,40.
Qun-River, 11.

R
Rajab Be, 26.
Ratina, 11.
Regsiyan, 37.
Rohi, 13.
Roshan, 39.
Russia, 4,7,26.
Russian, 8.

S
Sadap Daman, 29.
Sadi, the poet, 11.
Safraz Khan, 5,40.
Said Beg, 26.
Saifullah, 17.
Saiyid Be, 33.
Saiyid Izzatullah Khan, 5,10,11,40.
Samarak, 24.
Samarqand, 19,25,27,31,32,36,38.
Sarani, 23.
Sarbagh, 14.
Sardab, 14.
Shah Alam, 18.
Shahjahanbad, 40.
Shah Murad Be, 26,32.
Shah Nama, of Firdousi, 11.
Shah Shuja, 5.
Shahr-i Fars, 14,19.
Shahr-i Sabz, 14,26,31,32,33.
Shariat Law, 7,28,30,31.
Shawls, 7.
Sheikh Ahmad Sirhandi, 6,23.
Sher Muhammad Khan, 40.
Shorqadam, 14.
Sikhs, 5.
Sirchashma, 12,16,18.
Sirhind, 6,23.
Sitri, 26.

T
Tabar Beg, Hakim of Turkomania, 25.
Tahaku, Sarai, of 38.
Tajiks, 12,13,14.
Takman, river, 18.
Tanjak, 12.
Tarikh-i-manazil-i-Bukhara, 5,10,11.
Timur, 28.
Tora Karo, 31.

Tura Khan, 25.
Turkaman, 21,24,25,36.
Turkistan, 11,17,34,35.
Tuza Khwaja, 25.
Tuzuk-i Timuri, 11.

U
Udechi, 34.
Ulama, 9,28,29,30,34.
Umar Be, 33.
Uzbek, 4,9,13,14,15,19,20,21, 22,24,25,26,27,29,32,35,37.

V
Vali Beg see Mir Vali Beg.
Vanghazi, 25.

W
William Moor Kraft, 40.

Y
Yarkand, 27,28.

Z
Zaina, 12.
Zaitun, 40.
Zaman Shah, 4,15.
Zandli, 26.
Zubki, 21.

Foreword

During the Khuda Bakhsh International Seminar on Historical and Cultural Relations between India and Uzbekistan (December, 1993) scholars introduced valuable manuscripts covering the theme of the Seminar. In the follow-up actions, scholars were requested to edit and, if possible, translate the text of the manuscripts in full. Dr.Iqtidar Husain Siddiqui, who has done wide-ranging excellent work on Central Asia, presented before the Seminar the salient features of a unique manuscript preserved in Aligarh entitled "Tarikh-i-Manazil-i-Bukhara" which gives a detailed account of the Emirates of Bukhara and Khulum in the early 19th century.

On our request, Dr.Siddiqui who had already translated the manuscript in English, revised it. The text of the manusctipt alongwith the translation and introduction is now being placed before you. It is hoped that this will add to our knowledge about Uzbekistan as it existed in the early 19th Century. It is all the more relevant for us that the travelogue is by an *Indian*, albeit a *Command affair* at the instance of the Britishers, the then over-lords of India.

A.R.B

CONTENTS

Introduction 4

Chapter-I
Tarikh-i-Manazil-i-Bukhara 11

Chapter-II
Account of the Boundaries of the Country of Mir Quly Ali Beg, the ruler of Khulum 20

Chapter-III
The Boundaries, Divisions and Officers in the Emirate of Bukhara 25

Notes 41
Index 48
Persian text of the original Ms.

PREFACE

The countries of Central Asia and India seem to have had close cultural relations since ancient times. These relations became closer during medieval times because the founders of great empire in India since the thirteenth century A.D. came from Central Asian lands with their cultural traditions and political institutions. Also came the scholars, well-versed in different sciences. Those who were interested in history made outstanding contribution to historical literature produced in Persian. The early Persian historical works produced under the patronage of the Indian Sultans contain useful information about the achievements of the Muslim elite in the material culture, and in the spiritual, economic and political spheres both in India and Central Asia. The decline and fall of the Mughal power in India during the eighteenth century deprived the scholars of patronage and then the tradition of history writing suffered a setback.

With the establishment of British supremacy in India in the beginning of the nineteenth century, a new phase began. The British officers encouraged the Indian writers to produce historical literature for their perusal and also suggested methods to approach the history of the past. This helped the Indian writers widen the scope of traditional historiography in Persian. Another development that took place was the compilation of works on the history and conditions in the border territories and the region beyond as far as Bukhara. Being obsessed with the fear of Tsar's invasion of India through Central Asia, the British rulers sent their agents to Afghanistan and Bukhara for obtaining information of the life and conditions in those regions. Their aim was to establish friendly relations with the rulers of those countries or conquer them, in case diplomacy was not successful. One of the early agents sent to Bukhara was Fazil Khan who compiled a journal in the light of instructions given to him by the English resident of East India Company in Delhi in 1812 A.D. His Journal, entitled "Tarikh-i Manazil-i Bukhara" has been translated with notes and a critical introduction.

I am grateful to Dr. Abid Raza Bedar, the Director of the Khuda Bakhsh Oriental Public Library, for encouraging me to revise the translation.

I.H.Siddiqui

INTRODUCTION

India and Central Asia seem to have had political as well as cultural relations since times immemorial. Not only the invading hordes came from Central Asia, but merchants and scholars also visited India in connection with their trade and search of knowledge. Religious influences spreading from one direction to the other started a process of reciprocal cultural enrichment. In medieval times also the old traditions were maintained. There was an unhindered overland trade carried on by merchant caravans, and along with the merchant caravans travelled scholars, poets, artists and sufis. Their visit from one country to the other led to the exchange of ideas and thoughts between the people of Central Asia and India[1]. The decline and collapse of the Mughal rule in India during the 18th century disrupted the close cultural relations between India and Central Asia, yet trade continued to some extent.

The establishment of British supremacy in India in the beginning of the nineteenth century, opened a new phase of India's relations with Central Asian powers. Since the Hindukush mountain no longer formed the natural boundary between India and the Central Asian Kingdoms of Afghanistan and Bukhara, as it did in the Mughal period,at least till 1739, the frontiers of the British empire became exposed to the invaders from that side. Towards the close of the eighteenth century, first, Zaman Shah, the ruler of Afghanistan posed a threat to the British dominions in India as he was invited by a number of Indian princes to help them against the foreigners. On his overthrow in 1800, his place was taken first by Napoleon and then by the Tsar of Russia. For this reason the English officers continued to be obsessed by the fear of the European Powers' designs on India for much of the first-half of the nineteenth century.

In fact, very little was known to the English rulers in India about the Central Asian Muslim kingdoms, the nature and extent of their resources, the quality of their soldiers and the character of their rulers. The three kingdoms that an European invader might face on his way to India were (i) the kingdom of Bukhara, (ii) the Principality of Khulum (sandwitched between Afghanistan and the kingdom of Bukhara, comprising the parts of Balkh and Badakhshan territories), and (iii) the kingdom of Afghanistan. In

an attempt to explore the possibility of establishing close diplomatic ties between the Central Asian courts and the English East India Company and as well acquire full information about their military strength, strategic places and geographical features of the territories there, the English officers sent envoys from India to Central Asia from time to time. Accordingly, the envoys returned home with journals containing detailed information about the military strength, resoures and the level of material culture in each territory and kingdom.

The earliest of these envoys were Mountstuart Elphinstone and Saiyid Izzatullah Khan, the latter also being an employee of the East India Company. The former left Delhi on October 13, 1808 for the court of Shah Shuja that he visited in Peshawar in 1809,[2] while the latter was sent to the courts of Khulum and Bukhara in April, 1812. Saiyid 'Izzatullah was accompanied by two other persons, Hafiz Muhammad Fazil Khan, an India Pathan of Bareilly town (Western Uttar Pradesh) and Sarfaraz Khan, son of Mulla Abdul Samad, the Mufti (Jurist) of Bukhara. On their entry in Afghanistan the envoy, Saiyid Izzatullah was detained by Bahadur Khan (the governor) in the fort of Attack. Thereupon, his companions had to proceed on their journey without him. The Hafiz being an Afghan did not face any hinderance on his way. Moreover, Sarfaraz Khan was connected with the courts of Khulum and Bukhara through his father, therefore, the Hafiz easily got permission with his help to have interviews with the rulers of Khulum and Bukhara. He also carried the bags, containing the letters of his English masters to the rulers. In Khulum he met Mir Qulij Khan, the ruler, and spent fifteen days there. In Bukhara also he paid visit to the King, Mir Hyder Ali, and stayed there for forty days. Though he was not successful in getting any reply to the letter and was asked through Sarfaraz Khan to go back, he managed to see all the important places and collect valuable data about various aspects of life and resources of the kingdom. Later, he incorporated this interesting material in his journal, entitled 'Tarikh-i-Manazil-i-Bukhara'[3] (account of a journey to Bukhara). The Journal provides its reader with glimpses of the socio- political and economic conditions, obtaining in a part of the world which was growing in importance for the imperialist powers of Europe since the end of the eighteenth century. Indeed, a comparative study of the journal with the works of the same nature, compiled by later travellers, such as Sir Alexander Burnes[4] and Mohan Lal[5] reveals its relative merit in so far as the richness of details is concerned. Our author's description of the

taxes that the state levied on commercial goods, agricultural produce and non-Muslims according to the Shariat law of Islam is more detailed than it is found in other works. It does not have only a corroborative value but also supplements other contemporary or semi-contemporary sources of history. Moreover, Hafiz Fazil Khan describes in full details the geographical features of the tracks, villages, composition of population and the behaviour of people towards the travellers passing through the stages in course of their journey from the Khyber pass to Bukhara. His account of Afghanistan is comparatively brief as it exclusively relates to the track, connecting Afghanistan with the Uzbek principality of Khulum. But one may find in this portion also some useful information about the currency in circulation and the demographic pattern in the southern and north eastern provinces of Afghanistan. Equally interesting are details about the net-work of irrigational channels there. The channels were eighteen in number and cut from the principal canal, named the Balkh Canal. One of these Channels, named after the late Ahmad Beg (son of Qulij Ali Beg, the ruler of Khulum) the revenue of which was reserved by the king of Afghanistan for the benefit of his ally, the ruler of Khulum, Mir Qulij Beg. The annual income from this channel amounted nearly to seventy thousand rupees. Another Channel was named after Mian Ghulam Qadir, son of Mian Fazl Ahmadji, the descendant of Shaikh Ahmad of Sirhind[6], better known as Mujadid-i-alf-sani. Its revenue was endowed by the king to the Shrine of Sirhind (in Patiala district, India).

Indeed he was not required to report on the situation or affairs of Afghanistan as the account of its kingdom written by Mountstuart Elphinstone was sufficiently detailed. He seems to have been particular in collecting requisite data about the Uzbek principality of Khulum and the Kingdom of Bukhara. Consquently, we find comprehensive details furnished by him in his account of the economic resources and military strength, in addition to the composition of the ruling class and the state of trade and commerce about each territory after he crossed the frontier of Afghanistan into the principality of Khulum. In fact, Hafiz Fazil Khan's journal is an important source of information about the life and conditions in the countries of Central Asia during the first decades of the 19th century, especially Khulum and Bukhara under Mir Qulij Ali Beg and Mir Hyder Ali respectively. According to our author, both of the rulers were just and much interested in the well-being of their people. They created conditions favourable for the progress of trade

and commerce and an era of peace and prosperity had started in consequence.

With the establishment of the Mangit dynasty in Bukhara towards the end of the eighteenth century, a fairly stable order was re- established. Efforts were made for the extension of cultivation in different territories by extending irrigational facilities to the peasants. The minting of a gold coin, named tilla[7] (resumed for the first time since the Mongol invasion in the 13th century) certainly points to the economic developments that followed the dynastic change[8].

Our author is quite fulsome in his details about the brisk trade carried on by the merchants between the Kingdom of Bukhara and other countries. The merchants who visited Bukhara came from India (Hindu and Muslims both), Afghanistan, Russia and China. Besides, the Bukhara merchants also carried commercial goods from Bukhara to other countries and returned loaded with foreign merchandise[9]. Among the exports from India, indigo, suger, cotton cloth and shawls of Kashmir[10] figure prominently. Mohan Lal informs us that some of the merchants carried English goods from Calcutta (India) to Bukhara[11]. India still imported war-horses from Central Asia and according to Hafiz Muhammad Fazil Khan their prices in Bukhara ranged between 130 Rupees and 900 Rupees. Besides, Bukhara also exported munga (a precious stone), turquoise, silk fabric and musk bladder.

Unlike Alexander Burnes and Mohan Lal, Fazil Khan appears to have been highly impressed by the socio-political system that he witnessed in the Muslim states of Khulum and Bukhara. The Bukhara society under Mir Hyder Ali is protrayed by him as an ideal society. The author glows with joy and pride when he describes the judicial system based on the Islamic Sharia' which treated every person equal irrespective of birth or creed. The king was a just and God fearing man who was well adept in religious sciences, and ruled according to the holy law[12]. The taxes were also levied according to the law of Sharia', and the non-Sharia' taxes that had been collected in the past were abolished, with the result that their burden on people was lighted. Religious divines (ulama) commanded great respect in the society and students were looked after properly. The state and rich people endowed property to the madrassas (colleges) for their upkeep.

Strangely enough, our author does not find any fault even with the outworn army organisation and the military equipment in use there. The

Bokharans were totally unfamiliar with European war methods and the changes that technology had undergone in Europe. Even Russian penetration in the north-west of Central Asia could not startle them to pay attention to this aspect[13]. Therefore, the fighting force in Bukhara was no match to the Europeans. One is unable to know how this military backwardness did not strike our author, although he was an employee of the East India Company and fully acquainted with the superiority of the English arms in India. The probable reason seems that he did not want to point out it, lest the English army would march and conquer the Muslim states like India. He rather exaggerates the military strength and the defences of Bokharan kingdom when he states that the king himself inspected the sawars (horsemen) at muster and had the descriptive rolls and marks and colour of the horses recorded in the state papers which were kept in his personal custody. It makes it clear that the army organization did not undergo any change since the 16th century. The Canons and mortars mentioned by our author in the possession of the Bukharan king were also out of date. Mohan Lal who visited Bukhara nineteen years later, remarks: "The people in this country fight with javelins, and cannot fire on horseback. Here are about sixty pieces of canon, but no one is qualified to use them. The gun powder is very bad. It is probably that four regiments of Russian infantry might easily subdue the whole of this country, if it had not got natural obstacles : but I venture to say, it would be retained in subjugation with great difficulty, owing to the obstinacy of the people"[14].

It is also interesting to point out that none of the early 19th century travellers, English as well as Indian, says anything about the social stratification of the society in Central Asian states, although it was highly stratified with little social mobility. Perhaps it did not strike them as they were used to it in their own countries and belonged to the middle class families.

Even the existence of the insititution of slavery in Khulum and Bukhara did not appear to be an evil to our author. According to him the Hazara robbers' villages were raided by way of punishment for their crimes and their women and children taken as captives. They were sold as slaves. Unlike our author, Alexander Burnes and Mohan Lal describe the institution of slavery and the trade of slaves in Central Asia in astonishment mixed with abhorence, for it was abolished in India in 1830. But both of them testify to

the good treatment by the master of his slaves in Bukhara. The former writes: "In circumstance of so many of them continuing in the country after they have been manumitted, seems to establish this fact. The bazars of Bokhara are chiefly supplied from Orgunje in Russi and Coines are also sold, but rarely"[15]. However, none of the travellers makes any allusion to the life and condition of those toiling people who belonged to the lower strata. Our author makes rather a general statement with a view to highlighting the general prosperity: "The sources of livelihood for the people of Bukhara", says he, "are that the king lives on the income collected in the form of Jizya (poll-tax levied on Jews and Hindus living in Bukhara), the army men and other government employees get their allowances in cash. The Ulama (religious scholars) and students are maintained by the income accruing from endowments, attached to the madrassa (college). Likewise, the merchants live on the profit that they earn in their trade. Some people live on the rent that they get through their boats. People of bazar, such as grain dealers, shoe-makers, combers, tailors, butchers, gold-smiths, black- smiths, 'atar (chemists or druggists), as well as those who are busy in the trade of China wares are busy in their professions". Incidentally, lower class people receive a passing mention in his details, concerning the differences between the dress of the rich and poor in the Bukharan kingdom. The former put on clothes from head to foot embroideed. Even their shoes were mostly embroidered with gold and silver threads. Unlike them, the latter (poor) wore cheap cotton clothes with flowers printed on them. As regards footwears, poor people put on their ordinary leather boots or Uzbek slippers. This is all that we find about the working class of people who certainly constituted the majority in the society. However, the information supplied by the author about the Qazakhs is interesting. They still lived in primitive conditions in the desert. No crops of foodgrains were raised in their region. They reared sheep, horses, and camels and ate their flesh, no matter the flesh was of the dead or living animal. They also earned money by carrying on trade and rowing boats.

The only important thing that our author found wanting in Bukhara was the hospitals maintained by the state as well as the availability of expert physicians. He writes : "In the entire city of Bukhara there are fifty shops of atars (druggists or chemists). But there are no (expert) physicians. If there is one, he is incapable of diagnosis. He prescribes medicines only for fever,

temprature, cold and stomach troubles. The person who falls ill, does not go to the physician for his treatment, (in case he goes) he is not cured".

Lastly, it may be stated that Hafiz Muhammad Fazil Khan inserted in his Journal statistical, geographical, commercial and cultural information for the perusal of his English masters. This was indeed the work assigned by his superior officers to him. The style adopted by him in the journal is lucid and straightforward, so that the English officers, well versed in Persian could render it into English without difficulty for the use of statesmen and military strategists. It is strange that the contemporary official records neither make any mention of this envoy, Saiyid 'Izatullah and his companions, nor refer to the **Tarikh-i-Manazil-i-Bukhara**. Perhaps the purpose of sending them was kept secret because the rulers of Khulum and Bukhara were afraid of the European nations and did not allow the Europeans to travel into their dominions. Fortunately, the only copy of the Journal, availabe in the Abdul Salam collection of Maulana Azad Library, Aligarh, has survived the ravages of time. In view of the valuable information contained in the work about the life and conditions in Central Asian countries, we have translated it from Persian into English, so that it may be utilised by scholars of Central Asian history and culture.

Dr. Iqtidar Husain Siddiqui
Chairman,
Centre for Advance Study in History,
Aligarh Muslim University, Aligarh

Chapter I

Tarikh-i-Manazil-i-Bukhara

Having copied the verse from the Quran in praise of God, the author states: this book relates to the stages of the journey from Peshawar to Bukhara, the affairs of the region of Turkistan and behaviour and conduct of its Chiefs. The humble servant, Hafiz Muhammad Fazil Khan, son of the late Qasim Khan, resident of the city of Bareilly who accompanied Saiyid 'Izatullah Khan, the servant of the government of the English Company (East India Company). The aforesaid Saiyid started for Bukhara Sharif (noble or holy) at the instance of Nawab Mu'azam-ud-daula, **Mukhtar-ul- Mulk** Charles Harper and Mr. (Charles) Metcalf Sahib Bahadur[1] and reached that place. I have put down everything as it was (seen).

(Account of the Kingdom of Afghanistan).

From Peshawar (to) Kabul via Kabarya (i.e. the Khyber Road) the journey is very inconvenient, covering one hundred and twenty- four krohs[2]. From Kabul (to) Khulum via Balbamiyan (Bamiyan) are 14 stages covering one hundred and 83 krohs; from Khulum to Bukhara Sharif via Balkh, along the right bank of the river Oxus, 13 stages, and the journey is difficult, covering two hundred and one krohs.

The river Oman, the real name of which is Jaihun, has (also) been mentioned as Mahi-i-Kalan (the great fish) and Amuiya in the books, such as the Tuzuk-i-Timuri and the Shahnama (of Firdausi). At present the river is known as the river Qun. Certain people in Bukhara talk about the extraordinary depth of this river. Indeed, the river has enough depth, and it flows slowly on the surface but very swiftly towards the west. Hazrat Shaikh Sadi writes in the Bustan: "As if some one has come out (safely) from the river Oxus". The river flows up to a foreign island where pearls are found, and it is very deep there also.

The first stage begins from Peshawar (near) the village, Pakhi in the northern direction on the left bank of the river Doaba belonging to the Mahmand tribe (Afghan); it is only three krohs (long). The second stage is (from) Kandu in the opposite direction, belonging to the Mahmand tribe where flows water from a spring and only ten Krohs long. The third stage, known Ratina runs along the left bank of the same river (Doaba), belonging to the Mahmand tribe, only 18 krohs long. At this place gold is collected

from the river. The fourth stage from Bashul, situated near the same river and inhabited by the Mahmands (Afghans) in larger number, is only 13 miles long. The fifth stage from Jalalabad which is the seat of the governor (hakim) and inhabited by Mahmands etcetera. It is situated near the river and also has water from a spring. It covers only twenty krohs.

The sixth is from the Bala bagh (orchard), inhabited by the Tajiks and Ghiljahs (ghilzai Afghans); and water flows from the Gandhak belonging to the Tajiks and Ghiljahs. There (also) flows water from a spring, and it is only nine krohs. Mostly people cover the distance from Gandhak upto Jaghalak easily because the journey is only 12 krohs and the shops of the grocers to provide flour, gram and grass are there. The gardens provide shade (to the travellers). The eighth stage from Parkhab, is a desolate place infested with highway men lying along the foot-hills is covered with pounded-stones. There is available water flowing from a stream. It is 15 krohs long.

The ninth (Stage begins) from the village Tanjak. It is inhabited by the Tajiks. It is a peaceful place. It has water flowing from a spring and is only 13 krohs long.

The tenth stage is from the city of Kabul, found true to what it is known for, and covers only five krohs.

The eleventh stage is (from) the fort of Qazi, inhabited by the Tajiks, in the Western direction with spring water and is six krohs long.

The twelfth stage is the village Zaina, inhabited by the Tajiks and water is available from a spring. It is 12 krohs in length. There is hill near the village of Zaina where mica is mined.

The thirteenth stage is from Sirchashma[3] inhabited by the Tajiks and Hazaras and water comes there from a spring. It is only 7krohs long.

The fourteenth stage commences from Garun Rahvar, inhabited by Hazara people, professing Shi'i faith. The water comes there from a spring, and it is 13 krohs in length.

In the vicinity of Garun there is a strong wall and from above it water falls which is contaminated and red in colour, hot to the boiling point. It, however, falls in small quantity. People clean their hands, beards and even stones with its water. The 15th stage commences from the village Kaloo lying on the northern direction, inhabited by Hazaras who profess Shi'i faith and water flows there from a spring. It is sixteen krohs long. The 16th stage

is from the Mana'an, which is the headquarters of the governor (Hakim). People who reside there are Hazara and Tajik both; water comes from a spring. It is 13 krohs. The journey from Kaloo upto Kotal Kalam is very tiresome and difficult. Leaving Kotal behind, one comes down the habitation of Qila-i-Nauhan the travellers rest there.

The 17th stage is Qadistaqan in the north, inhabited by the Tajiks and Hazaras; water comes there from a spring. It is 19 krohs long. Having traversed it, one enters the Qila-i amir which is a halting place.

The 18th stage is the village Mader lying in the northern direction, inhabited by Tajiks and Hazaras and water flows there from a spring, only 19 krohs. In this part, due to the long journey from the Qila-i Sangau (also spelt as Syghan) and Kotal- i-Lal, travellers come to stay in a fort (that stands there)

The 19th stage commences from the Qila-i-Miab, inhabited by Tajiks and Hazaras and with water from a spring on all sides. It is eleven Krohs long.

The 20th stage is from the place, called Rohi, inhabited by Tajiks and Hazaras but mostly desolate. The water available from the spring is very meagre.

The 21st stage is from Basrabagh,[4] inhabited by Uzbeks and Tajiks, having innumerable fruit orchards; there is no shortage of spring water, and only 16 Krohs long.

The 22nd stage is the Qulasi-Aibek[5] where resides the governor, inhabited by Tajiks and Uzebeks, water flows from a spring.

The 23rd stage is Ghor-i-Kak, inhabited by Tajiks and Uzbeks, water flows from a spring, 17 Krohs long.

The 24th stage is the city of Khulum in the north direction inhabited by Tajik and Uzbek people and with the residence of Mir Qulij Ali Khan. There is plenty of water flowing from the spring, 9 Krohs long.

The 26th stage is from the city of Balkh, lying in the western direction, inhabited by Uzbeks and Tajiks and held by the governor, Najib Ullah Khan, posted by Muhmud Shah, the King of Kabul. The canal of Balkh flows through it and is 6 Krohs long only.

The 27th stage is from the village Charbagh, lying towards the north, inhabited by Uzbeks and Tajiks, watered by the Balkh Canal and only 12 Krohs long.

The 28th stage is from Sardab, known for its thieves, lying towards the northern direction and it is without water and completely desolate. It is 15 Krohs long.

The 29th stage is from the right bank of the river Oxus with the settlement. Kulaf with headquarters of the governor who administers the region upto the left track, is a waterless desert, extending towards the north. People's settlement is towards the west and along the bank of the river. It is only 15 Krohs long.

The 30th stage is Shorqadam, mostly waste and deserted. In the middle of the road there are huts of the Uzbek people, with plants of wild Harmal. It has brackish water.

The place is safe owing to the habitation of the Uzbek and the availability of water there. It is twenty Krohs long.

The 31st stage is Qazqadaq. There is a well of sweet water near the huts of Uzbeks but twenty wells are of brackish water. The entire track is desolate and sandy; in the middle of the track there are huts. It is 14 Krohs long. At places there are found plants of Javasa and Harmel.

The 32nd stage is Kinkar Chak with forty huts of Uzbeks. There are twenty-nine wells of brackish water. The whole track is waterless desert, running upto 13 Krohs.

The 33rd stage begins from Shahr-i Fars lying towards northern direction, inhabited by Uzbeks etcetera. The Canal of Shahr-i Sabz flows there. The waterless desert lies ahead for 15 Krohs. The Settlements of Uzbek people and orchards are found from Shar- i Fars onwards upto six Krohs. The journey of the stage is only 21 Krohs long.

The 34th stage begins from the village Kasan and the entire track on both the sides, right as well as left, runs along orchards and settlements and villages of Uzbek people; water is supplied from Nahr-i Fars (Canal). It is a 14 Korhs long journey.

The 35th stage begins from Khwaja Mubarak (name of the place) with only one well of sweet water, otherwise there is the scarcity of water along the whole track, especially during the summer. It is 16 Krohs long.

The 36th stage starts from the Kaṛun Sera'i, well built but without life; excepting one well of blackish water, most of the track lies through the waterless desert. (But between the city of Bukhara and Karun Sera'i) the five miles long track is surrounded by orchards and the settlements of people, Uzbek etcetra.

(The currency in circulation and the taxes levied on the merchants).

From Peshawar upto Batbamiyan (Bamian) and the boundary of Kabul (Afghanistan), rupee in circulation is stamped with the names of Kabul, Peshawar, Qandhar, and Herat mints and issued in the name of the King of Kabul. Of these rupees, the Herati-i Kuhna (the old Herati rupee) is the coin of Shah Zaman (Zaman Shah) and considered preferable to the Peshawari, Kabuli and Qandhari rupee. It is generally acceptable and is called chalni (preferable) and Kham (Crude). The Bareilley rupee is equivalent to ten Shahis;[8] whereas the Peshawari and Kabuli are equivalent to ten or twelve Shahis, ; in case the Berielly rupee is the coin of Muhammad Shah[9] and Ahmad Shah[10], sometimes it fetches 14 Shahis or 15 Shahis. In the government of Mir Qulij Ali Beg the territory of Khulum and Balkh, the Bareilley rupee, which is the coin of Muhammad Shah or Ahmad Shah, fetches ten rupees, namely thirty tankas and (some) paisas (called) Fulus. Its weight is more than a tola. In the territory of Mir Haidar, the king of Bukhara tila in place of (gold) Ashrafi,[11] one misqal in weight, and tanka in place of rupee, one diram in weight (are in circulation). One tila is equivalent to 20 tankas and sometimes to 22. The paisa (token currency) is made of copper and 5 mashas and one rati in weight. One tanka is equal to 56 paisas, the paisa found in the city of Fars, etc. is quite nice. In the city of Bukhara the weight of (Paisa) is one and a half of mashas, i.e. less than two mashas. Sometimes, one tanka is equal to seventy paisas and at other times one tanka fetches eighty paisas. In the territories of Mir Qulij Ali Beg and those of the King of Bukhara the Hundi system is not in vogue. Particularly in Bukhara Sharif, except tila and tankas that have the stamp of the Bukhara mint, no coin of any country is in circulation. In case, there is a hundi of some (Indian) extra-ordinary money-exchanger, it still fetches greater commission and interest than the hundies of other countries[12] Therefore, the (non-Indian) hundies are not valid. Generally the goods are bartered.

Peshawar to Qila-i-Khwaja, including (the track) from down the Belot Kutal-i-La'l upto the tehsil (subdivision) of Batbamiyan in the Kabul Kingdom the journey covers 17 stages of one hundred and twelve krohs. After the distance is covered upto the aforesaid Kutal, there is 7 Kroh long track towards the north and thereafter arrives the Qila-i-And, inhabited by Hazara people. It constitutes the boundary of the territory of Mir Qulij Ali Beg. It is 5 Krohs long. From Qila-i-And to the village of Charbagh, included in the Balkh territory, the journey covers ten stages and it is 121 Krohs in length. This also forms the boundary of the territory of the Mir. From Charbagh to the left-bank of the river Oxus there are two stages of the journey, each thirty Krohs in length. The entire track is a waterless desert, forming the boundary between the territories of Mir Qulij Ali Beg and Mir Haidar, the king of Bukhara. Both of the banks of the river Oxus and the boats availble there are under the charge of Mir Rahim Ali, the son of the uncle of Mir Haidar, the King of Bukhara.

Mir Rahim holds Kulaf on the right bank of the Oxus as hakim on behalf of Mir Haidar, the King of Bukhara. The journey from the habitation (Kulaf) upto Bukhara comprises eight stages of one hundred and thirty-three Krohs in length in the territory of Mir Haider. This track is infested by the robbers and highwaymen, living on the border of Kabul. Moreover, numerous taxes are collected at four points inside the border of Kabul. As regards the danger, caused by the highwaymen, it is felt on the Kabarya road (Khyber pass road) inside the Jagir (territorial unit) of Muizullah Khan of the Mahmand clan. From Machha to the village Lapura the Afghans are engaged as guides, who take the travellers to their destination safely. From Gandhak to Bankhak the Ghilja robbers do not undertake to act as guides. People may, however, travel through that track when they are in caravan and sufficiently laced with weapons. If the party of the travellers is small and without weapons, they can pass through safely in two ways; first, (by chance) they do not meet the highwaymen on their way, (2) they employ people of the Ghilja clan on wages to be their guides. People of Ghilja clan carry on trade of food grains and also earn money through boats. They carry on cultivation on a small scale but rear goats and camels on a large scale. Most of the Ghilja people are nomads. They migrate to the Peshawar Valley in the winter and on the start of the summer season go back towards the highland of Kabul. They keep different weapons tied on their backs throughout the journey. Thirdly, from the Manzil (stage) of Sarchashma upto the village Kaloo, Mir Vali Beg,

Muhammad Shah and Saif Ullah, the representatives of the governors of three forts there are Hazaras and practise Shi'i faith. They charge from every person in a caravan saddinar (name of a coin) at the border and then allow them to pass on safely. As regards the value of Saddinar to be charged per trooper at three points, all (three) are equivalent to one rupee. They call the coin Sad dinar which a rupia-i-Bareilly will fetch 30 of them. The tanka corresponds to the small paisa (of India). This rupia is suppossed to be equal to ten Shahis, and the Shahi is worth half a paisa. Two Shahis are equal to one Sad dinar. One-third of a rupia fetches ten tankas and this one is called 'Abbasi'. From the village Kaloo upto Qila-i-Khwaja, people at Aqrabad who are Hazaras, generally collected Sad dinar from the persons, travelling in a Carvan in the same way. Since the frontier of Mir Qulij Ali Beg is near this place, the Mir does not allow this practice, calling it unjustifiable and threatens them with punishment, in case they would persist. For this reason those people have now given up to collect Saddinar. Sometimes, the people of Aqrabad get opportunity to demand something from the travellers and accept whatever the latters give them willingly.

Details of the taxes that are levied (on the horses) in the Kingdom of Kabul:

First three rupees are charged per horse in Peshawar, Second two rupees per horse in Jalalabad, and third, four rupees per horse, in Kabul.

Fourth, two rupees Pukhta (standard) per horse is charged in Batbamiyan. They levy all these taxes on those horses that come from Turkistan. For white cloth, dry fruits, etc. they charge about two rupees pukhta either on the basis of load or per pony or mule. But they charge more (than two rupees pukhta) on Pashmina (fine wool) and indigo (both products from Indian territories). Inside the border of Khulum under the government of Mir Qulij Ali Beg there is neither the fear of the robbers and highwaymen nor Sa'ir taxes (numerous taxes on animals) are collected. In Balkh which is governed by Najib Ullah Khan, appointed by his Majesty, Mahmud Shah,[13] the King of Kabul, tax can not be collected owing to the interference and objection from Mir Qulj Ali Beg. The ground of the objection being that the territory of Balkh also forms the part of the Kingdom of Kabul, and since toll tax is collected in Kabul, Peshawar and a few other places, it is not justifiable to collect toll taxes at different places in the same country. He himself does not levy any tax. He simply levies Zakat (religious cess) 2 1/2% from the

merchants on the boundaries (Kingdom), once in a year. After the payment of zakat, the merchants are not interfered with for any other tax. From Peshawar to Basrabagh (the region is) under the administration of Khulum. Of the forts two stand at the beginning of the stage (Manzil) while the second one stands between the village Machni and Lalpura. From Lal Pura to Malabagh there is no fortress. From the Manzil (stage) of Mala-bagh to the city of Kabul there are eight fortresses. There is no fortress between Kabul and the manzil of Sirchasma. But owing to the presence of Mountain in the vicinity the track is mostly uneven, having ups and downs.

From the manzil of Sirchasma to the manzil of Basrabagh the journey consists of eight stages but the distance is only 11 Krohs. From Basrabagh to Kulum the track has ups and downs on account of its being close to the mountain. There are no hillocks and fortresses between Khulum and Bukhara. But at two points the ground is highly raised, first in the beginning of the first stage and second at the end. From Kabul to Khulum there is a pass[14] between the two hills through which the road runs. The pass is mostly one jarib (144 yards) wide, but at some points it is either a bit narrower or a bit wider, the settlements of people are villages all lying in a dale which is at places either two or three jarib wide. There is a river flowing between Peshawar and the town of Jalalabad. This river channels into two streams at the village Machni which is situated near Peshawar. One of the streams flows down the village Shah 'Alam and it is called the river Do'aba. Previously there flowed a drain between these two rivers but now it flows in the form of a river, and is called the river Takman. All the three rivers flow from the west to the east and are crossed by boats. At times (people) can cross them on foot also.

From the village Machni upto Jalalabad river Do'aba touches the track at several points, but at the Kotal (fortress) of Kharpa and Kartak upto the village of Paus the river (Doaba) flows along one side and on a quite considerable distance. The same river is crossed down the village Lalpur by the boats. The track from the town of Jalalabad upto the village of Charbagh, lying in the direction of Balkh towards Bukhara at a distance of 12 Krohs, has the supply of water both from the spring and canals. But there is no water between Khulum and the Mazar Shah Mardan, (the distance being ten Krohs). The journey between Charbagh and the river Oxus, comprising two stages and 30 Krohs long also runs through a waterless and desolate desert

covered by thorny plants. From the river Oxus to Shahr-i-Fars the journey is of four stages and seventy Krohs long, and the entire track has a few and widely scattered villages, suffering from the scarcity of water. The wells are of brackish water. There is only one well of sweet water at Farqadaq, while twenty wells are of brakish water. At places there are found plants of Javasa and Bazil. From the city of Fars upto the village, Kashan the journey is of a single stage but ten Krohs long. Though the track runs through the desert, it is sufficiently watered by the Fars Canal. There are villages and orchards, belonging to the Uzbeks all along its left and right sides. There is one stage from Kashan upto Khawaja Mubarak and the journey is 18 Krohs. It is also known for the scarcity of water, particularly during the summer. There are two resthouses, one is adjacent to the village having a well of sweet water, and the abode of a faqir (recluse). The other is situated half a Kroh away from the village where the well is of brackish water. There is a small newly-constructed mosque but the houses are deserted ones. There are on one side two tall trees, not having much shade. From the stage of Khawja Mubarak upto the vicinity of the city of Bukhara, the journey is of 30 Krohs comprising two stages and running through a waterless desert. There is only one well of brackish water at the rest house of Qardil which is twenty-one Krohs away from Khawja Mubarak. From the suburb of Bukhara upto five Krohs journey, the entire track runs through the orchards, cultivation and the settlements of Uzbeks; the canal from the river Gobi flows there. The river flows from the direction of Samarqand and diverts itself from Bukhara towards Isau in the northern direction. The journey from Bukhara along the river is twelve Krohs. From the stage of the village, Charbagh upto Bukhara Sharif are found eleven Sardabas. The Sardaba means the large dome built of unburnt brick. Inside the dome a well is constructed where the rain water is filled for the travellers (people of Caravan). There are only three neglected rabats (inns or rest houses) built of strong bricks along the route of the stage Khardil. The rabat means sera'i (inn). There are two Sardabas attached to each rabat (inn). From Balkh upto the habitation of Kulaf along the right bank of the river Oxus the journey is 40 Krohs, the travellers (people of caravan) buy barley, grains and fodder for the horses on the route and keep it in reserve. In the same way the seventy Krohs journey from Kulaf upto the city of Fars is covered. Likewise, from Fars upto Bukhara Sharif 63 Krohs journey is completed.

Chapter II

Account of the boundaries of the Country of Mir Qulij Ali Beg, the ruler of Khulum.

There are two stages from Khulum near the frontier of Findan; and from Khulum upto the village Baharak four stages. From Khulum upto the fort of Andu 6 stages; journey from the river Oxus is of two stages, and the entire track runs through the desert.

Mir Qulij Ali Beg is sixty years old but vigorous, fair-complexioned, having a reddish face. He has only a few hairs of his beard on the Chin and they are all white. He has short eyes and wide forehead. He wears Uzbek dress. He puts a cap on his head and two types of fine muslin sheets are wrapped round the cap. He puts on a robe over the shirt, and over the robe (jama) ties a belt (patka). He keeps a dagger hanging on one side of his back, with a prominent handle. He also puts an embroidered ochre-coloured cloth over the Jama, Patka and dagger. Sometimes the embroidered cloth is of some different colour. He wears socks only at the time of riding the horse. His trousers are always of white colour. He is in hibit to smelling snuff, made of tobacco. He comes out at four O' clock in the day and sits on the flooring of carpets, spread on the floor of bricks. He does not use throne or seat; prominent and selected courtiers sit on their knees in front of the Mir on the same flooring. Other people whether servants or commoners sit in front of the Mir on the floor of ground. Everybody who comes there would say first of all 'a- salam-ele-kum' (Muslim greetings) and then sits down in his place. He (the Mir) settles every dispute that falls under the jurisdiction of his court after making proper enquiry. Every issue that needs the decree of the religious divine is referred to the Qazi (Judge).

He does not put every thief to death. A bazar is held in Khulum on Thursdays and Saturdays. There is a wall (erected) on the bazar ground where a nail of steel has been fixed (in the wall). The thief who does not give up thieving, is hanged there with his hands tied with ropes. They keep him hanging to die in case he does not give up thieving. The murderer of the robber is also killed (for his crime). The Mir comes on foot on the day of bazar and takes round. Once, in course of his round, he checked the prices of the articles and the weights of stones three times and after he had found them (the stones used by the shop keepers) under-weight, punished the defaulters, and appointed certain persons on the very day to inspect the

weights used by the grain- dealers. The Officers charge half of a quarter of seer (100 grams) food grains per rupee (as commission). The Mir himself is an upright, just, pious, well-intentioned, thrifty and well- informed person known for his interest in the well-being of his people. He is always well-informed about the affairs of his country. He has fixed victuals and bread to be distributed daily among disabled and poor people, less or more than a hundred in number. The Mir possesses valuable articles and certain Turkoman horses in his stable, and they are among the most coveted animals. He has many camels, sheep and goats in the villages, attached to his personal estate. The Mir has four legal wives, and one of them resides in the northern fort which was built by his elder brother. He stays for two days (in a week) in this fort. Three of his wives reside in the southern fort, built by the Mir himself. He lives in this fort for the five remaining days. Both these forts have been constructed with unburnt bricks mixed with the particles of stones on the raised grounds inside the city of Khulum. In between the two forts the houses of the Uzbek people stand. The distance between both the forts is one big canon-throw. All the residential houses in Khulum are constructed with unburnt bricks, having the vaulted roofs like the domes of the mosques and tombs and their number is eight thousand[1]. The city of Khulum is situated between the two hills. There is no hill on its north and north-western sides while the hills surround it on the other two remaining sides, south and east. There is the village Zubki in the south of Khulum, inhabited by Hazara people who profess Shi'i faith. Most of the road upto the vicinity of the village, Iqrabad, the dependency of Butbamiyan (Bamiyan) in the Kabul Kingdom is infested with the Hazaras (robbers) who attack and pillage the caravans proceeding to Kabul or Khulum. In the year 1812 A.D./1227 A.H. Mir Qulij Ali Beg marched with his six thousand sawars, attacked the region around the village of Zubki and defeated the Hazaras. He captured six hundred and eighty six of the Hazaras, both male and female and took them as prisoners. He kept one hundred and twenty seven of them with him as his share. He set free a few of them who were old but most of them were made slaves. As regards the other five hundred and fifty-nine prisoners, he distributed them among his army men. They were sold as slaves in the bazar of Khulum. People of Bukhara, Choqai, Dadrakchi, etc. (all of Uzbek stock) purchased these Hazara prisoners in the bazar of Khulum and took them to their respective places. Since then the road of Iqrabad is safe and free from the fear (of the robbers).

The Mir has got thirteen sons. One of them Ahmad Beg, aged 20 years was his eldest son. He was the governor of Abik on behalf of His Majesty Mahmud Shah, the king of Kabul. His title was vali of Balkh. The annual income accruing from the Balkh canal that amounts to 70 thousand rupees was granted to him by Mahmud Shah, the King of Kabul. He passed away all of a sudden towards the close of the year 1802 A.D. As half of his body became blue after his death, he was supposed to have been poisoned by some enemy[2]. The second son, Baba Beg aged 16 years is the hakim of Banghariq, a dependency of Khulum. The third son, Ali Mardan Beg, aged 14 years is the hakim (Governor) of the Dara-i Yusuf, a dependency of Khulum. The remainning ten sons are of tender age. The Mir has got 12 daughters.

There are twenty-nine officers in the service of the Mir. Amongst them Qazi Aziz Shah, belonging to Machak clan is the deputy of the Mir and manages the state secretariate. The second is Muhammad Beg, Uzbek by origin and the Mir's chief councillor. The third one is Islam Ullah whom the Mir appoints to command the army on his behalf. The fourth person is Aman Ullah, the diwan-i Begi (an officer of the State) whom the Mir had purchesed as a slave, keeps the account of income and expenditure in the (Mir's) household.

There are twenty-five men employed as minakbashyah. The minakhashiya is the officer who commands one thousand Sawars (horsemen). Amongst them five hundred sawars possess spears or javelins, and five hundred others have guns. But all the Minakhbashyas do not have the full contingents of one thousand sawars each. They have rather less sawars. It is generally known that Mir Qulij Ali Beg has got twenty thousand sawars in his service. But the figures of the sawars are not correct. He has about twelve thousand sawars. Every year he himself inspects the sawars and the descriptive rolls of the sawars, the colour and marks of the horses are noted down. He personally looks after his horses. The army men are not paid their allowances in cash but land has been reserved for them.

Details about the land reserved by the chief (for Minakbashis): twenty qalbas[3] (ploughs) land for every Minakbashi; and every Minakbashi has ten officers and every one of them is assigned ten qalba land. Every officer of them commands one hundred sawars. Among these hundred sawars there are four or five other (petty) officers. They are given four qualbas land each. The soldier gets cow and upto two qalbas of land. There are always two

thousand sawars in attendance on the Mir, while the bulk is scattered in the territory. But all of them join the Mir at the time of need or when he has to lead an expedition.

The hakim (governor) of the city of Balkh is Najib Ullah Khan Afghan (of Sarani clan), posted by Mahmud Shah, the king of Kabul. The diversion of the Balkh canal into eighteen channels (there) is famous. Of them, some flow through the city and the villages, attached to the Balkh city. One of the channels flows towards the town of Mazar-i Shah Mardan. Another channel goes towards the village of Charbagh, passing through all the villages of the region (upto Charbagh). Of them one large channel, named after the late Ahmad Beg, son of Qulij Ali Beg has been reserved by Mahmud Shah, the king of Kabul for the benefit of the Mir. The annual income accruing from this channel amounts nearly to seventy thousand rupees. Another channel has been named after Mian Ghulam Qadir, son of Mian Fazl Ahmad Ji, the Sahibzada of Sirhind Sharif (in India) and the descendant of Hazrat Mujadid alf-sani (Shaikh Ahmad of Sirhind)[4]. The aforesaid King (of Kabul) has reserved its income as an offering (to the descendants of Shaikh Ahmad of Sirhind). Similarly, all the channels are under the control of different people. For instance, the income from the channel (flowing to) Mazar-i Shah Mardan is (reserved) for the use of the Mutvali (one who maintains the shrine) of the local shrine included in the Kingdom of Mir Qulij Ali Beg. The remaining portion of revenue collected in the city of Balkh is kept by Najib Ullah Khan, the local hakim to meet his expenses. Mir Qulij Ali Beg receives ten thousand rupees in cash from the Hakim (of Balkh) for himself with the approval of the king of Kabul. His claim is based on this ground : "I have been made responsible by the king for the administration of the Balkh territory on a permanent basis, and I keep myself busy with it day and night". However, the government and administration is carried on by Mir Qulij Ali Beg in the territories of Balkh and Khulum. The hakim of Balkh does not enjoy any power.

The channels of Balkh (cannal) flow down from the Ali dam (band). The Ali Band is situated on the western side from Batbamiyan and is two day's journey; it is a place in the mountain where water flows in abundance from a spring. The revenue of Balkh is not sent to the king of Kabul. But the hakim of Balkh sends present, consisting of horses, etc., every year. Sometimes, Mir Qulij Beg sends cows and Turki horses as gifts from a friend

to Fath Khan, the Wazir (Prime Minister) of Mohammad Shah, the king of Kabul, for Painda Khan, the father of Fath Khan Wazir had done Mir Qulij Khan some favour in the past. The latter still shows consideration to Fath Khan[5] (Painda Khan's son) as a token of gratitude.

In the territory of Balkh and Khulum two types of horses are bred. One of them is Qarabakr which is also called Uzbeki. The Uzbeki horse which is bred in Balkh is called Balkhi. The horse which is bred in Samarak, etc, on the border of Mir Qulij Beg, is called Asp-i Qibchaqi (the Qibchaqi horse). The horse, bred in the village of Khurram which forms the boundary (of the territory of) Mir Qulij Ali Bag, is called Khanazadi. The horses of all the three types are of medium height, bearing resemblance to the Uzbek (horses) but the last one is very strong. Their price varies from fifty rupees upto two hundred Bareilly rupees with the seals of Muhammad Shah and Ahmad Shah, (or) they should be Moradabadi[6] (rupees). The Turkoman horse is bred in the country of Turkomans on the banks of the river Oxus inside the frontier (of the Kingdom of) Mir Haider Shah, the King of Bukhara. From Balkh to this place in the west journey is of eight days. Even from the border of Bukhara, the journey is of four days. The journey is of five days in case the southern route is taken. The above mentioned horse is of greater height than the Uzbeki horse, in appearance slow-moving but very much liked by noblemen. Its price ranges between two hundred rupees, one thousand and even more.

●

Chapter III

The Boundaries, Divisions and Officers in the Emirate of Bukhara.

The list of the supreme officers of Mir Haider, the King of Bukhara, who have been posted at different places on a permanent basis for carrying on administration in the country of Bukhara, (follows): (First) the hakim of the city of Farsh is Ibad Uzbek, the inhabitant of Bukhara, the journey (of Farsh) consists of four stages in the direction of Akne. The hakim of Samarqand is Daulat Fas Be, one of the slaves of Mir Haider Badshah, the journey being of five stages in the astern direction. The hakim of Katba is Qarghan Nutrafi who belongs to the Uzbek tribe, the journey being of four stages in the eastern direction. The hakim of Karminan is Tura Khan, son of Mir Haider, the King of Bukhara, journey being of two stages in the eastern direction. The hakim of Vanghazi is Mirza Fal Beg who belongs to the Machak Tribe, the journey being of one stage in the eastern direction. The hakim of Adratappa is Mahmud Khan Tura, the sister's son of Khuda Yar Be, one of the descendants of Khwaja Ahrar,[1] the journey being of thirteen stages in the direction of Aisu (country). The hakim of Charkh is Abdul Rasul, brother's son of Hakim Be, the Wazir of Mir Haider Padshah, journey being of seventeen stages in the dircetion of Aisu. Mirza Rahim Fal Beg, son of the uncle of Mir Haider, the King of Bukhara, is the hakim of the settlement of Kulaf (Kalif)[2] on the right bank of the Oxus, and journey (to the place) is of eight stages in the direction of Akne. The hakim of Akhchha Padshah is Murad Be, and the journey from the direction of Akne along the river Oxus towards Balkh consists of two stages. The hakim of Charvadan is the Qazi (?) of Bachak clan, the journey in the northern direction being of one stage. The hakim of Hajsa (is) Tuza Khwaja of Nazal clan and Mir Haider Padshah's sister's son, and the journey being of two stages in the northern direction. The hakim of Lor Ata, situated towards the north in the direction of Isall, only four stages, is Gul Muhammad Be, the Afghan of Hotak clan. Qabil Be, the (brother of Hakim Be), is the hakim of Qaraqul, situated towards the west, two stages only and the joruney comprises two stages only. Ismat Ullah Bakawal, the inhabitant of Bukhara (is) the hakim of Charju, the journey being of four stages. The hakim of the vilayet of Tarkomania is Tabar Beg (father of said Beg Daster Khanjibashi). It is situated in the south and route contains four stages, running through a desolate desert.

Niaz Beg of Manght (Mangit) clan, is the hakim of Hatrahi. Said Beg is the hakim of Zandli; the territorial unit has been mentioned in (the state) papers by the names of Sham, Chaman, Hajim, Andantiri and Doabkin. Hakim Be is the Wazir (Prime Minister) of Mir Haider Padshah. Rajab Be is related to the Mir and the most important associate of the king. The title of Be or Mir is conferred upon the chiefs (officers). Be is higher in importance than Mir. Therefore, the Wazir of Mir Haider Padshah is (called) Hakim Be. Even the name of the father of Mir Haider Padshah is known in that country as Shah Murad Be. Mir Haider Padshah is called Mir on account of his noble origin. The noblemen and officers, great as well as small in the personal service of Mir Haider Padshah are known as Mir Koh.

In the city of Farsh and its adjoining region, except wheat and barley no other grains are grown. The water of cannal comes there from Shahr-i Sabz. The Sabz Canal flows from Farsh upto two stages towards Akne.

(Imports and Exports of Bukhara)

The details about the commercial goods that traders carry from all around to Bukhara or bring from there: Uzbek people, inhabitants of Bukhara, etc; as well as the traders from Russia bring in the month of Phoos[3] the (following) commercial goods to Bukhara, copper, indigo (blue dye), iron, steel, plain cloth, cloth, udrang, cloth filul, earthen vessels (full of) sugar, weapons, quick silver, Marjan (Pearls) etc., small pots made of iron, pen with holders of chiseled stone and fully varnished in colours, paper of purple colour etc. The goods that is taken from Bukhara to Qila-i-Roshan[4] are generally white cotton cloth, cotton thread, shawls, etc.

Qila-i-Roshan is situated on a (distance) of two months journey from Bukhara, the entire road running through a desolate desert. There is the town of Khujand on the bank of the river Jaihun, fifteen stages away from Bukhara. The river Khujand is also called the river Sitri. It flows along the border of Khoqaun. The river becomes frozen in the winter and the merchant caravan crosses it at the frozen point. There are no boats. There is a place, called Qahu Mastur, extending from the fort along the river towards Qahu Mastur where a spring flows and innumerable people of Kharaqan tribe live there. Since it is a desert no crops of foodgrains are raised, the Qazakhs (Cossacks) live on the flesh of sheep, horse, and camel, no matter the flesh is of dead or living animal. They roast it and eat it after having mixed it with salt. This is their diet. As regards their profession, it is trade and boats that they give

on rent. They put on the dress made of skin and use camel for riding. They make twelve knots inside their tall cap of skin, and wrap broad cloth of red colour on it. Of their chiefs, those who come to Bukhara, bring gifts of that country, such as horses, camels, etc. for the king. They present them to his Majesty on the day they are granted audience.

Details about the goods that the merchants of Kabul and Bukhara bring to Bukhara: Pashmina (woollen garments), etc; turbans, white and black, crystal (suger), yellow and red powdered sugar, yellow truncheons, pepper, books on fiqh (jurisprudence), slabs, etc.

Details about the commodities that the same merchants bring from Bukhara towards Kabul: horses, copper (mis), Ilancha cloth (parcha-i Illancha), garment (Nimar) tailored in Uzbek fashion, Qahri (saddle) of horse, embroidered and ornamental goods, turquoise (Firoza), Marjan (potherb), silk, embroidered cloth, hogush (Silk fibre), raw silk, etc.

Details about the goods that Uzbek peoples, who live on the border of China as well as Bukhara bring from Yarkand, Qashgar, Hims and the border territory of China towards Bukhara : Chinese parcha (cloth, perhaps silk), Chinese vases, chah, etc. (ladies' trousers), bladders of musk (mushk nafa).

Details about the goods that the same merchants carry from Bukhara to Qashgar, Munga (a precious stone), turquoise (Firoza). From Badakhshan only torquoise is supplied to Bukhara. From Mashhad only Kirmani patkas (belts of cloth) are brought to Bukhara. From Herat Herati patkas are carried to Bukhara, and every patka is embroidered with silver (thread).

Details about army strength

The army of the King of Bukhara is composed of eighty thousand sawars as mentioned in the muster registers and these are the figures reported by the important persons attached to the royal court. As regards commoners, they believe that the number (of the sawars) is more than one hundred thousand (one lac). God knows the truth. The entire army is placed under the command of the king and paid its allowances in cash. From amongst (the army men) ten thousand sawars have been stationed in Samarqand. Likewise, the army has been scattered in different places, particularly in Adratappa, Marv-i Shah Jahan and Bukhara. The papers relating to the descriptive rolls of the army men and the marks and colour of the horses are kept by the King himself. He always checks them at muster.

From Kabul indigo (of India) is carried to Yarkand, from Kashmir Pashmina (woolen garment), from the Punjab white calico, Bari dastar of red colour, containing threads of gold is so profitable that one rupee fetches ten rupees. Similarly, the shoes with upper of cloth embroidered with gold (are quite profitable articles).

The total revenue of Bukhara country accrues from three sources; one is the land revenue, second, zakat, i.e. the sair tax, levied on commercial goods and, the third Jaziya, collected (from the non-Muslims).

The agricultural tax is levied according to the custom of Amir Timur. It varies from land to land; the three rates in practice are one-half, one-tenth (ushr) and one-fourth of the agricultural produce. The revenue collected one-tenth of produce from the lands (specified) is spent on the students, disabled persons and other charitable purposes. The tax which is imposed as zakat on the commercial goods is realized once in a year in accordance with the rule. The rate being upon forty rupees goods one rupee, i.e. 2 1/2%. In case, a merchant sells or makes pruchases one hundred times in a year, the goods is taxed only once in the whole year. An enquiry is instituted to ascertain whether the goods remained in possession of the merchant in the previous year and the 2 1/2% zakat was collected from him, otherwise there is no interference. The zakat is also realized in the country of Bukhara from people who possess horses, camels, goats etc. for meeting the expenses of the (government) employees and keeping the boats on the rivers (in proper order), provided the animals were maintained by the owner for one full year. The owner pays zakat on the same rate, one (rupee) out of forty (rupees). The jaziya (poll-tax) is also collected according to Sharia law of the Sunnis from the Hindus and the Jews. It is levied from one tanka to four tankas on individuals according to their capacity of payment. The Shikarpuri Hindus[5] go to Bukhara in connection with trade and some stay there for six months while others spend the whole year and turn back to Kabul and Shikarpur after they had done their business. No Hindu owns a house in Bukhara. All the Jews (of Bukhara) own one thousand houses in a settlement near the gate of Salah Khana (magazine), in the city of Bukhara. They are engaged in the trade of silk, the work of dyer, carpentry, slaughtering and selling meat[6]. Except one-tenth part, the whole of the state revenue, collected from the peasants or merchants as zakat is spent on the army and the ulama (religious scholars). The king does not spend even a single coin of the land revenue

or zakat (tax) on himself. He meets his personal expenses with the money that is collected as jizya (poll-tax).

The title held by Mir Haider, the Padshah of Bukhara, is Bahadur Khan. He is thirty-five years old, tall and a good looking young man of red and white complexion. His face has turned yellowish on account of his religiosity and piety; he observes fast on alternate days throughout the twelve months of the year, and spends night in vigil, and administers justice daily. He has beard. He wears an Uzbeki cap on which he wraps (First) the Uzbeki turban resembling the Arabs' head-dress and then a strap of (another) cloth. He ties patka (belt of cloth) on his dress with a dagger on the side of the back, and he puts a chikma (a kind of upper garment) mostly ochre-coloured on all of them. He puts on thin boots and these thin boots are called Basih that do not have soles studded with horse-shoe. The mother of Haider Padshah of Bukhara is of Saiyid origin. She is the daughter of Abul Faiz Khan and the wife of the late King whose name mentioned on the coins is Abul Ghazi Khan. After him Sadap Daman of the Uzbek tribe and one of the permanent officers of the late King succeeded to him in Bukhara. He was cruel, oppressor and a drunkard. He was succeeded by Murtaza. He was just and a religious man, well-adept in statesmanship. On his death, Mir Haider ascended the throne in Bukhara. This (present) King gets up at midnight and offers namaz-i tahajud (mid-night prayer), and then remains busy with reciting the names of God till morning. Having offered his early morning prayers he imparts lessons to forty-five students on the hadith (traditions of the Prophet). Thereafter he sits in the hall on a throne covered with green velvet. He always remains on his knees (in siting posture). All the visitors, Amirs and grandees appear one by one with the royal permission before the king after they had said loudly at the gate al-salam ale-kum. They sit on their knees at their places. The deputy (naib) of the king returns their greeting in the Islamic way, saying walekum-al-salam. As Islam imposes a duty (on a Muslim) to reply the greetings (salam of another Muslim) and as the king, owing to his pre-occupation with the affairs of the government and the administration of justice in the court does not have time for it, he appointed a person, his naib (deputy) to reply on his behalf the greetings of every visitor. According to the Islamic custom the reply of salam is made on behalf of the entire gathering. In the royal assembly the Saiyids and the ulamas (scholars) sit on the right hand of the king. The saiyids sit near the king and then ulamas sit on their left, while the Wazir, Hakim Be does not sit in the royal presence in the

assembly, he rather keeps standing near the king and in front of the royal servants on the left side. All the persons, saiyids, ulumas, noblemen, etc; who enter the royal presence in the assembly, they appear in the same dress as that of the king. Every entrant who comes there (with the motive of) entering the royal service, puts on Uzbeki dress and finds job after the royal approval. First the Udechi, i.e. Chobdar (the guard with staff in hand) conducts him holding his arm through the gate of the diwan- i Khas (Private chamber) in the royal presence, keeping him on distance. Thereafter, he is kept a few steps ahead, where two other persons come and hold his arms on each side and bring him near the King. If the King allows him to kiss his hand and whichever place the king points out for him to sit the servants make him sit at the place which he deserves on the ground of his position. The person (new entrant) recites the prayer sitting with both the hands raised for the longevity (of the sovereign). After it he speaks out whatever he has to say. If the person has arrived as an envoy from any direction (country), the daily allowances are fixed for him to meet his expenses on the very day of his arrival and he continues to receive the money from the royal treasury till the day of his departure, in case the person happens to be a pirzada (descendant of a Sufi Saint), he is presented with an amount of about two hundred tankahs and granted leave. Every one is favoured in the same way according to his position. The King likes presents very much, particularly if it is cash or some rare things. His income is enough to meet his expenditure. When the ceremony of salam (greetings) is over, the petitioners who gather at the royal gate [Darvaza-i Padshah] daily in the morning get their chance. The udechi seeks the permission to conduct them in the royal presence. All the petitioners sit before the king without much distance between them. Every one of them submits his petition to the king, the latter having enquired into the matter dictates the order according to the book (Islamic law). There are a few bound books on fiqh (Islamic jurisprudence) placed on the throne. In the afternoon, five or six distingushed scholars join the king and then discussion is held about matters relating to science and knowledge. The king not only listens to them, but also takes part in the discussion. After it, he retires to offer his mid-day prayers. Having offered prayers, he again receives the petitioners as he does in the morning. He spends two hours in dealing with the petitions relating to the State as well as submitted by people and he gives his verdict about all of them according to the laws of Sharia after making proper enquiry into each and every case. As this time is over, he

offers afternoon [Asr] prayers, recites vazifa [divine praise or names of God] and Istighfar (begging divine pardon) till the sunset. After sunset, he breaks fast and then offers the eveining [Maghrib] prayers. He takes his dinner late in the evening. When the four gharis [hours] of night have already passed, he offers mid-night [namaz- i tahajud] prayers. Thereafter he takes rest in the royal place for only one and half an hour. He generally settles the petitions of people every day till the sun-set. By chance, if some case takes longer time, it is refered to the Qazi who cannot turn right into wrong because people are fully familiar with the laws of Sharia there. The case is again referred to the royal court [and the petitioner] gets justice, in case the Qazi does wrong [in giving his verdict].

The king stays with his mother in the house at night on Tuesday. In the morning, on Wednesday he goes on foot to the shrine of his holiness Baha-ud-Din Naqshband[7], and having offered prayers [on his grave] comes back on a horse and enters Bukhara distributing articles [money, etc.] in charity. The shrine mentioned stands in the desert three Krohs away from the city in the eastern direction.

There is one royal employee charged with the duty to inform the king about the time of the funeral prayer. And whenever any person dies in Bukhara, the employee concerned would inform the king that such a person is dead, and the latter would ride the horse at once, leads the funeral prayer himself and then returns to the place. Mir Haider, the king of Bukhara, has got only four legal wives in his harem. He has got one sixteen years old grown- up son who is known as Tora Karo. The prince is called Tora. The king has got two brothers, one of them is Nasir-ud-Din Khan, born of Oalmaqni, who resides in Mashhad. He gets thirty tumans as his monthly allowance from Muhammad Mirza who is the vali [of Mashhad] and the son of Fath Ali Shah, the king of Iran. In the country of Iran every tuman is equivalent to ten rupees. The second brother, whose mother is one of the descendants of Khwaja Ahrar, resides in Shahr-i Sabz and the hakim of [the place is] Niaz Ali Be. Mir Haider, the king, sends him his maintenance allowance from his own pocket. The said hakim is in rebellion against the king of Bukhara. Shahr-i-Sabz[8] is situated in the hills east of Bukhara and [the journey is of] six stages. The journey from Karshi in the east towards Isu comprises two stages, while from Samarkand in the South towards Akne two stages. There is plenty of water flowing from the springs at the mountains [around Shahr-i-Sabz].

The reason for the departure of Nasir-ud-Din Khan to Mashhad is that a few years ago, Mir Haider Padshah appointed him [his brother] as the Hakim of Marv Shah Jahan for two reasons: First, he reposed confidence in his brother and second, he had consideration that he too was the son of Shah Murad Be [his own father]. The king of Bukhara also thought that as the city of Marv Shah Jahan is near Mashhad, he (his brother), would govern it properly. Since both the people of Marv[9] and the people of Muhammad Mirza, the vali (of Mashhad) and the son of Fath Shah, the king of Iran, follow the Shiite faith unlike the king of Bukhara (a Sunni Muslim), they instigated Nasir-ud-Din Khan and the latter rebelled against the king of Bukhara. Having got the intelligence of his rebellion, the king deputed a few grandees with a few thousand sawars for the arrest of Nasir-ud-Din Khan, the rebel and the killing of his supportes at Marv. Therefore, the said grandees having reached Marv, killed the people but Nasir-ud-Din Khan was successful in making good his escape to Mashhad; the entire population of Marv was completely pillaged and destroyed. Mir Haider, the king of Bukhara rebuilt and repopulated the city of Marv in the year 1811 A.D./1226 A.H. He stationed a few thousand Uzbek sawars there (in Marv).

The cause of the arrival of Husain Khan in Shahr-i-Sabz is that he was the hakim of Samarkand at the time of Mir Haider's accession to the throne. As he refused to pay allegiance to Mir Haider, the king having been informed about his conduct, deputed an army for setting him right. The royalists punished all the persons who were responsible for the rebellion of Husain Khan. The latter availed of the opportunity by taking to flight and reached Shahr-i-Sabz.

As regards the villages, Jarrab, etc; included in the Bukhara (kingdom), three or four stages away from Qaurqan [Kokand][10] and seventeen stages from Bukhara, were previously held by Alam Be [of the Uzbek tribe], the hakim of Kokand. He was in rebellion against the king of Bukhara. He was unjust, oppressive and a tyrant. A few years ago, he raided the villages, Jarrab, etc., of the Bukhara Kingdom and took away nearly four thousand people residing in those villages as captives. Thereupon, the king of Bukhara wrote to the hakims of Auratappa and Charkh censuring: "You have been quite negligent of your duties while you ought to have been very active and alert. You must cheer up and encourage the people of villages [plundered] to stay there. In the mean time, a certain qiladar [ruler] of Qauqan turned

against the ruler of Qauqan. The latter deputed his brother, Umar Be at the head of some sawars for the occupation of the fort and the destruction of the rebel. He told his brother: It is all right if you occupy the fort and kill the rebel and in case, you return unseccessful, I shall never pardon you".

Umar Be, however, led expedition to the aforesaid fort, and when he reached the destination, the rebels sent the following message to him: "Alam Be, your brother and the hakim of Qauqan is unjust, oppressive and a tyrannical ruler. If a battle is fought, people of both the sides would be killed and destroyed, therefore, it is advisable for the moment that we should join together and march towards Qauqan [against Alam Be]. We shall fight against Alam Be and exert to the utmost to kill him. On gaining victory, we shall install you as the vali [rule] of Qauqan in place of your brother". As both the parties agreed to join each other, they reached Qauqan and having fought a battle killed Alam Be, and made Umar Be the vali of Qauqan by paying him allegiance. Shortly afterwards, Mahmud Khan, the hakim of Auratappa [Ura-Tube], in the service of Bukhara [Government] who governs the territory, bordering Qauqan, captured three hundred persons of Qauqan among whom a few grandees were also included and sent them as captives to Mir-Haider Padshah. The king [of Bukhara] honoured all the captives with robes and gifts and also set them free. He also worte to Umar Be, the hakim of Qauqani: people of Qauqan were brought here as prisoners, we conferred honours upon them and set all of them free (because they happened to be Muslims). It is also your duty that you should release ali the persons of Charkh and the other villages inside the Bukhara [Kingdom] immediately whom your brother, Alam Be had taken as captives. It is in your interest [to set them free], Otherwise, by God, soon I shall be seen on the battle-field and whatever God likes, happens". It had a desired effect upon Umar Be, the hakim of Qauqan. Responding to the gesture of the King, Umar Be, allowed the captives of Charkh and other villages of Bukhara kingdom to return to their country. He also sent two envoys with polite letters and many gifts to the King of Bukhara. Since then two or three envoys arrive in Bukhara every year with gifts and letters of submission to the king.

Likewise Niaz Ali Be, the hakim of Shahr-i-Sabz and Saiyid Be the hakim of Hisar[11] are in rebellion against the king of Bukhara. But both of them always send their envoys with gifts and letters of submission to the King of Bukhara. Haji Firoz-ud-Din, the vali of Herat, also sends his envoy

to the court of Bukhara. In the year 1812 A.D./1217 A.H. two envoys, one of the Durrani tribe and the other Mulla Abdul Haque, were sent by Haji Firoz-ud-Din to the King (of Bukhara). They presented gifts on the very day they were conducted in the royal presence. After it they presented the letter of the Haji requesting military aid in his war against Mahr (The Persian vali of Mashhad). The king sent nine horses for Haji Firoz-ud-Din with Mulla Abdul Haq in the month of November, 1812 A.D. He also sent a letter in reply of his letter regarding military aid in his war against Mahr. He wrote: "we have repopulated Marv and we shall come and stay in Marv for sometime and from there we shall send army for your help, you should rest assured."

Since Mir Haider, the king is of gentle nature, Hafiz of the Quran (one who has committed the Quran to memory), and a just ruler known for his piety, religiosity and sound scholarship, he had the word Padshah (king) removed from his coins. In all nobility and high mindedness, he had Amir-ul-Mominin (for him) struck on the coin instead. In the Friday mosque,[12] situated below the wall of the fort inside the city, he himself reads the Friday Khutba standing in front of the imam. When the prayer is finished, all the servants of the king turn up, laced with weapons and stand in two parallel rows in front of the gate of the palace. The king comes out from the mosque accompanied by certain courtiers. The udechis, i.e. the chobdars walk ahead of the king beating people with their staffs according to the royal custom, in case they come in the way. In this way the King returns to the palace. Thereafter, the inhabitants of the city and foreigners come to say salam (pay respects) to the the king after the Friday prayer. Then these persons leave the royal hall for their homes. About four thousand or even more persons belonging to the classes of soldiers and grandees turn up (on this occasion).

First they kill the murderer, the highwayman and the thief, and then hang him on the gibbet. In the whole of the country of Turkestan every man, small as well as high, ties a scimitar to his waist. Some persons have one dagger while other carry two daggers. In short nobody is found without a dagger. Every man is also found with flint, and whenever he needs, produces fire with it.

The sources of livelihood for the people of Bukhara are that the king lives on the income collected in the form of jizya (poll- tax), the army men and other government employees get their allowances in cash. The ulama

(scholars) and students are maintained by the income, accruing from the endowments created for the madrassas (colleges). Likewise, the merchants live on the profit that they earn through their trade. Some people live on the rent that they get from their boats. People of bazar such as grain dealers, shoe-makers, combers, tailors, butchers, goldsmiths, iron-smiths, atar [Chemists or druggists], as well as those who deal in the trade of China-wares are busy in their professions.

The difference between the dress of a rich man and that of the poor is that the former wears all the clothes from turban down to the shoes embroidered, their shoes are mostly embroidered with gold or silver threads, while the soldiers and commoners use either the patka [a thin sheet of cloth] of Kirman or the patka of Herat or the patka of Bukhara with flowers printed on it. They also wrap lungi [sheet or cloth] of Kirman or the patka of Herat or the patka of Bukhara with flowers printed on it. They also wrap lungi [sheet of cloth] around the head and wear ordinary leather boots instead of embroidered shoes. They also put on Uzbek slippers.[13]

The ladies wear a short coloured silken head cover made in Bukhara which does not come upto their breast. Their garments are like those of men. They wear shoes and slippers made of dressed sheep skin which is covered with banat of black colour [woollen cloth] with embroidery work. Some [ladies] wear [shoes] simply made of dressed sheep skin with no banat at all. They put on tight trousers and come out from their houses with a black sheet of cloth covering them. They go on horse, mule or foot passing through the bazar to the houses of their acquaintances in the lanes. Most of the foreign ladies also move in the lanes and bazars in the same fashion. The ladies who belong to the noble families of the city do not behave in this way. Almost all the men and women of this country ride horse, mule or camels.[14] When it is quite dark, the Mir (Police officer) rides the horse and comes out with some foot-men (soldiers) and takes round of the city. They try their level best to arrest the thief, bring him alive to the royal court and punish him according to the King's orders. Since the city of Bukhara has considerable width, [15] therefore, a few mirs are charged with the duty to move in every locality separately. Most of their double edged javelins are of three or less than three yards length, each having iron rings around it.

In the whole of the country of Turkestan and Bukhara, etc. all people of Uzbek and Machak tribes come out daily at four or five in the morning

and take their bread dipped in the tea. Every one of these tribes likes to have much baked breads of fermented flour in the oven (nan-i-tanuri khamiri) which remains eatable for eight and nine days. Having dipped this dry bread in the tea, one eats it as hot daily in the morning. They also pour some melted fat of lamb (**dumba**) in the (cup of) tea. In the evening they take mostly Pilau (rice cooked with meat), or they cook curry of lamb [**meat of dumba**] with lamb's fat instead of oil. They dip the same bread in the soup of meat and then eat it. There is no person who does not love to take tea.[16] The syrup of tea is called Sar Qima'ti in that country; Qima means milk cream. They drink both the sweet tea and bitter tea. In short they drink all the three types of tea. The fresh **nan-i-tanuri khamiri** (the bread of fermented flour baked in the oven) made of fine flour of wheat is sold in plenty in the market. If one thousand **manns**[17] (weight) of bread is needed, it can be bought in the market.

The fruits (dry as well as fresh), such a kishmish [dry grapes], **charmaghz** [seeds of melons, etc.], pistachio-nut, apple, pomegranates and grapes can be bought quite fresh. The melons, water melons, drinks, fat, potatos are available in abundance. The fresh melons can be had for eight months, and fresh grapes for six months. After snow-fall the taste of melons and grapes is affected (i.e. become less tasty), in fact the melons of Bukhara are very sweet and heavy too.

The city of Bukhara : From the city of Bukhara upto Samarqand in the eastern direction (the journey) is of five stages and the entire road runs through villages, orchards of fruits and much cultivation. The canal from the river Kuchak irrigates (the region). The same river is also known as the river Samarqand and it flows along the entire road. From the city of Bukhara in the western direction upto the town of Qaraqaul (Karakul) the journey is of two stages and the entire road runs through inhabited villages. Thereafter the soil is sandy and (the tract is) a desolate desert, extending for a long distance. From the city of Bukhara in the north, the road passes through inhabited villages with orchards at places upto one stage and at other points upto two stages; for instance, towards Mahsa, Gizhduvan and Nurata and then begins a long desolate desert towards the border of Kizilkum (desert). From the city of Bukhara in the south are the settlements of the Turkomans along the river Oxus; then the entire road is (found) desolate upto three stages and sometimes upto four stages. However, the road of Bukhara passes through

the orchards and settlements of Uzbek people at some points extending upto four and at others even upto five krohs. The city of Bukhara has got thirteen gates. The city wall (**Shahr Panah**) is quite high, built of unburnt bricks. Inside the mud fortification of the city a well built fort stands containing the residence of the king that has been built on a quite raised ground in the northern direction. There are several wellbuilt public baths (**Hamams**) in the city of Bukhara for people to take bath. The public baths are very popular in that country.[18] The gate of the fort is on its western side. There are installed sixty huge canons on the gate and five mortars are lying on the ground below. There is a big mosque in the south of the gate but just below the western wall of the fort. The mosque has three gates, one is called the **Maghrabi** (western), second **Shumali** (northern) and the third **Janubi** (southern gate). It has a well plastered curved courtyard. The whole of the interior is covered on three sides by varandahs (**dalans**) within varandahs. All the three gates are kept open on every Friday.[19] Mir Haider, the King himself reads the Friday **khutba** (sermon) in this mosque, standing in front of the imam. After the **namaz** (prayer) is finished, the King as well as Bukharans (local people) come out from the mosque and all the three gates are closed. The door which remains open (on every day), a general bazar is daily held between that gate of the mosque and the gate of the fort, and it is called **bazar** of Regsiyan.[20] In the bazar a very strong gibbet has been installed below the wall (of the fort) where the murderers, highwaymen and notorious robbers are first killed and then hanged, tied in ropes, according to the verdict of the qazis and by the order of the King. A bazar is (also held) in the city square (charsu) in the morning daily. This is called the charsu bazar. The reason for the origin of its name is that there is a large and well-built dome, plastered with lime and has four openings. There run four streets from the three openings of the dome but the fourth opening has no passage because books are sold there. On Mondays and Fridays horse market is held near the gate of **imam** outside the city (walls). There are two types of horses famous, one **qaralghi** also known as Uzbeki and, second the Turkoman horse. The Uzbeki horse is generally of middle height, well-built and it fetches from seven tilas to twenty tilas or even forty tilas. The Turkoman horse is of large height, attractive and swiftmoving, and its price ranges between twenty tilas and hundred tilas.

There are eighty big madrassas, in addition to many small madrassas (schools and colleges). They are well-built and plastered with lime. They are scattered in the city of Bukhara; every one of them having hujras (rooms)

from forty to two hundred and even three hundred in number.[21] For instance, the madarsa-i Kokaltash which is in the city near the Fars gate (Darwaza-i-Fars) and the shrine of his holiness Baha-ud-Din Naqshband has three hundred hujras (rooms). There is (at least) one teacher for every branch (of learning) in the madrassa, and two students live in one room. The founder of the **madrassa** having purchased several bighas (acres) of cultivable land and few shops, endowed them for the maintenance of the teachers and the students. Thus they are maintained with their income. Similarly, other rich people founded **madrasas** and for their upkeep they purchased cultivable land and shops and thus established **waqfs** [trusts]. The income accruing from these trusts, (established for the maintenance of the **madrassa**) ranges between three hundred rupees and six thousand rupees. In addition to (this income) the King also gives an annual cash grant to every **madrassa**. The King rather pays the prominent teachers every month (at different rates) five tilas to fifteen tilas.

From Bukhara in the north towards Isau, the distance is twelve krohs and the river, called kohak flowing from the mountains of Samarqand, etc., diverts in the villages and orchards all around the city of Bukhara. The water of the canal flows into the tanks of the city after every fortnight; the tanks are filled to the brinks on that day. These tanks are the source of the supply of water to the fort and the whole city. There are no wells in the city. Every tank has twenty yards length and the same breadth. Some have less, while others have greater length and breadth (than twenty yards square). Similarly the depth of every tank is less or more than seven or eight yards. As people drink the (tank) water during the rainy season, they suffer from **nahar** (tape worm) and other skin diseases after the season is over.[22] It does not snow heavily in Bukhara and it is very dry and cold for very cold wind blows. The winter lasts there for about eight months while the summer and the rainy season last for two months each.

Most of the residential houses in the city of Bukhara, like those in Peshawar, are built with unburnt bricks. They are single storied, double-storied or even treble-storied.[23] The walls (of the houses) are thin but wooden supports are established for their protection. The bazar of Bukhara is mostly covered and has five or six **serais** (inns) for providing accommodation to the merchants, such as the **serai Tuhaku** where the Hindus (merchants) from Shikarpur stay[24]. They pay one tila per month for one

room. They send poll-tax (**Jizya**) to the king. They mostly deal in the trade of indigo. Similarly, the **serai-i Lughi** is famous where the goods of **Lughi** people is stocked. The **Lughi** people are Muslims who reside in the fort, bazar etc., and own houses in the territory of Roshan as well as in Bukhara.

In the entire city of Bukhara there are fifty shops of atars (druggists and chemists). But there are no (expert) physicians. If there is one, he is incapable of diagnosis. He prescribes medicine only for fever, temperature, cold and stomach troubles. The person who falls ill, does not go to the physician for his treatment, (in case he goes to the physician for treatment) he is not cured. In such a case, the patient or heir of the patient himself files a suite against the physician in the royal court on the ground that the physician (**hakim**) charged so much amount of money from me as price of medicines and fee but the remedy proved of no effect. The king probes into the case to ascertain whether the physician possesses any knowledge of the science of tib (medicines) and is an expert at diagnosis, if he is a knowledgeable person, the suite is dismissed. If the patient dies in course of treatment, the king institutes a very careful and thorough inquiry in the light of the Quran, **hadith** (the traditions of the Prophet), and the **Qazi** gives a verdict in conformity with the book. The king hands over the physician to the heirs of the deceased, allowing them full freedom, to decide whether he was found a quack. As inquiry into such matters is a very difficult job, these cases are generally not referred to the Court of the king. Usually people of the city threaten the physician that they would take him to the royal court if he does not return the money that he charged from the patient, in case the patient is not cured. In view of the possible consequences, the physician returns the money; the dispute between the physician and the patient is quite common in the city of Bukhara. It must have happened two or three times (during the writer's stay) there. As there is the dearth of capable physicians while different diseases are very common,[25] the expert physicians enjoy much prestige, even though he is in fact, not a capable physician. If one possesses the knowledge of tib (science of medicine) and gives medicines prepared by himself, his prestige is high and practice quite lucrative. Certain trees and durgs of Indian origin are found inside the cities of Balkh and Bukhara but not seen in the surrounding region. They are: mango tree, **nim, jamun, mahva, peepal, pakhar, barh, sebestens (sapistan), Jal samkar, orange** etc. Besides **Kela-i neel, kikar, jujebe** tree, sugar cane, seasame, saghu, palm-tree, water-nut

(singhara), date tree, narjeel (?) Olive tree (Zaitun), dhak, and siras (tree) are also found there. Certain trees of Bukhara are not found (in India).

The above account comes to an end here. In the month of April, 1812, Saiyid 'Izatullah Khan, the servant of the government of the Company of Angrez Bahadur (the English East India Company) proceeded to Bukhara on the persuasion of Nawab Muntazim-ul Daula, Mukhtar-ul Mulk; Charles Hafles, (Mr) Metcalfe Sahib Bahadur and Sahib-i Wala-Manaqib (Mr.) William Moore Kraft Sahib Bahadur. On arrival in Peshawar, Bahadur Khan, son of the late Wazir Sher Muhammad Khan turned up against (the envoy) and sent 'Izatullah Khan to the fort of Attack. This servant of the government, Hafiz Muhammad Fazil with the son of Mulla Abdul Samad, the Mufti of Bukhara accompanied the servant (the writer himself) to Balkh and Bukhara. The writer having passed through Peshawar and Kabul and travelled to the vilayet of Qulij Khan Beg, the ruler of Khulum with Sarfaraz Khan, handed over the bag of the Sahib (William Moore Kraft) to the Mir who continued to inquire (from me) the state of affairs, organization and administration of government of the English Company for quite long time. I told him whatever I could recollect. The Mir was very happy with me. I stayed in Khulum for fifteen days. Having received the reply of the letters (from Mir Qulij Khan Beg), I despatched it along with my own report and the letter of Saiyid 'Izatullah Khan to the honourable Sahib (English officer). Thereafter I entered Bukhara after I had travelled along with the same aforesaid Mufti. I sat (in the royal presence) with the permission of the king and submitted the bag and petition of Saiyid Izatullah Khan. Having read them, the king inquired about the affairs of India. I replied his queries and then came back with (the royal) permission. I stayed there for forty days waiting for the (royal) reply. At the instance of the King, the Mufti told me that my stay there any longer was not advisable and the reply of the letter would be available on the arrival of Saiyid'Izatullah. For this reason I started from that place in the winter when it was snowing and having passed through the stages reached Khulum. Again I met Mir Qulij Ali Beg and then returned. Having completed the journey, I arrived back in Shah Jahanabad[26] on the 17th Rabi-ul Sani, 1228 h./9th April, 1813 A.D. Having ascertained to the best of my ability, I have noted down whatever I saw and heard about aforesaid territories so that every one of the highly placed officers may consult these pages whenever the need arises.

Notes

Introduction

1. K.A. Nizami, India's Cultural Relations with Central Asia During the Medieval Period, **Central Asia**, ed. Amalendu Guha, (Vikas Publications), Delhi, 1970, pp. 157-166.

2. The first edition of M. ephinstone's account of his journey appeared in 1815 under the little '**An account of the Kingdom of Caubul**'.

3. The rare manuscript of the '**Tarikh-i-Manazil-i-Bukhara**' is available in the Abdul Salam collection of the Maulana Azad Library, the Aligarh Muslim University, Aligarh (India).

4. Alexander Burnes, **Travels into Bukhara**, Introduction by James Lunt, Volume one, Oxford University, Press Karachi, 1973, hereafter cited as **Travels into Bukhara.**

5. Mohan Lal, **Travels in the Punjab, Afghanistan and Turkistan** to Balkh, Bukhara and Herat, Introduction by S. Hasan Ahmad, Calcutta, 1977, hereafter cited as Mohan Lal.

6. The town of Sirhind continued to be a headquarters of an important **Sarkar** (vast territorial unit) of the same name till the fall of the Mughal Empire. In the 18th century it was captured by the Sikhs and annexed to the Patiala State. It is now included in the district of Patiala. The tomb of the Naqshbandi Saint, Shaikh Ahmad Sirhindi is situated outside the town.

7. Cf. **An Account of the Kingdom of Caubul**, London, 1839. According to Mohan Lal one **tilla** was equal to six and a half of Indian silver repees. Mohan Lal, P:82.

8. Cf. V.V. Barthold, **Four Studies on the History of Central Asia**, tr. Vand T. Minorski, Leiden, 1962, i/66-67.

9. Alexander Burnes found the Shopkeepers in Bukhara using large European Urns, instead of teapots for making tea. Cf. **Travels in Bukhara**, i/277 Mohan Lal also found the shops in the bazar, called Ragisian, constructed by Mir Hyder Ali. He states: The shops, which succeed each other in a straight line, present a splendid sight. They are ornamented with beautiful Chinaware and Russian bottles. Mohan Lal, P.81.

10. Mohan Lal also refers to the popularity of shawls and the profit the traders earned, dealing in its trade in Central Asia and Russia. He writes: "Kabul supplies Bukhara with valuable shawls of Kashmir .... Mulla Rahim

Shah, a respectable merchant of Kabul, bought Kashmiri Shawls for 17,000 repees, and with them from Bukhara he made forty seven marches to Orenburg, and from thence, after eleven days, he arrived at the celebrated market of Makra in Russia. When he was acquainted with the rates of merchandise, he hurried down to Moscow with loads of shawls, where he realized 34,000 repees besides paying the transit duty, amounting to 200 rupees, which is taken in Russia as a duty upon a single piece of shawl, whether it values 100 Rs. or 1000. Mohan Lal, P.84.

11. Mohan Lal mentions the name of a certain merchant, Saiyid Moin. Mohan Lal, P. 28.

12. Hafiz Muhammad Fazil Khan is corroborated by Mohan Lal. The latter writes; "The government of Bukhara is monarchical, that is, the King is the head and in his name all business managed. Notwithstanding his authority is limited by the law of Muhammad called Shariat". Mohan Lal, P.77.

13. This state of affairs seems to have lasted till the last quarter of 19th century. In 1874, Stremoukhov concluded that the amir's army was totally useless on account of its lack of discipline, absence of martial qualities, and poor armament. In 1883 Captain Putiala was struck by the ancient flint locks and even matchlocks with whcih the infantry was equipped, as well as by the woefully inadequate supply of artillery shells. Cf. Seymour Becker, **Russian Protectorates in Central Asia, Bukhara and Khiva**, 1865-1924, USA 1968, P. 117.

14. Monan Lal, P.82.

15. **Travels into Bukhara**, London, i/283.

16. Mohan Lal, p.63.

Chapter I

1. He came to Delhi in 1806 as assistant of Mr. Seton, the British resident at the Mughal Court in Delhi. He is famous for his revenue settlement in the region around Delhi.

Cf. Percival Spear, **Twillight of the Mughals,**

2nd. ed. N.Delhi, 1969, p. 43.

2. One Kroh (or Kos) is equal to two English miles. M. Elphinstone, An Account of the Kingdom of Kabul, London, 1839, cf. p. 35,

3. It is situated in the upper part of the Kabul river valley, surrounded by natural ponds full of fish. Its springs constitute the source of the Kabul river.

4. Sir Alexander Burns mentions it as Sarbagh.

Travels into Bukhara, I/201

5. Qulasi Aibek has been mentioned by Sir Alexander Burnes as Heibuk. It was a small town in the 19th century, with a castle built on a hillock. It abounded in scenic beauty and was liked by foreigners for its pleasant and healthy climate. There were gardens and luxuriant verdure all around.

cf. **Travels into Bukhara**, i/204.

6. His name was Baba Beg.

7. Bareilley is a district town as well as the headquarters of Rohilkhand division in Western Uttar Pradesh in India.

8. Shahi was the standard coin of Afghanistan and the predecessor of modern Afghani.

9. The Mughal Emperor of India who reigned from 1719 to 1748.

10. The son and successor of Emperor Muhammad Shah of India who occupied the Mughal throne From 1748 to 1754.

11. The gold coin of Mughals in India was called **ashrafi**.

12. It was possible owing to the presence of Indian merchants in Bukhara that an Indian **hundi** could be exchanged. Our author refers to the **Hindu** merchants from India in Central Asia. In Bukhara they stayed in Serais and rente houses and paid **jizya** (poll tax).

13. Mahmud Shah, also known as Shah Mahmud was the son of Timur Shah and grandson of Ahmad Shah Abdali, the founder king of Afghanistan. He reigned in Afghanistan with the support of Fath Khan, his wazir from 1809 to 1816. Fath Khan (son of Painda Khan) had become the defecto ruler under Mahmud Shah.

14. Our author does not mention the name of the pass and also omits details about the gardens and orchards around. Sir Alexander Burne's description is a bit detailed. He calls it the pass of "Dundan Shikun" (tooth-breaker). It led to a narrow valley of beautiful orchards of apricots, that extended for some miles beyond the village of Kamrud. The rocks rose on either side to a height of 3,000 feet, frequently precipitous nor was the dell anywhere more than 3,00 yards wide". cf. Travels into Bukhara i/193.

Chapter II

1. Subsequently the town of Khulum was reduced to the status of a dependency of the principality of Kunduz. On the death of Qulij Ali, his son and successor, Baba Beg was driven away by local people for his tyranny. Therefore, Murad Beg, the powerful chief of Kunduz annexed it to his principality. It's population was now reduced to about ten thousand people. cf. **Travels into Bukhara**, i/203.

2. According to Alexander Burnes, he was poisoned by the agent of his brother, Baba Beg. The latter succeeded his father but could not retain Khulum in his control. In 1831 he only possessed the district of Heibuk. cf. **Travels into Bukhara**. pp.202-03.

3. Literally qalba means plough but it denoted as well the length or size of the agricultural land that a cultivator owned and could manage with a single plough. In medival India it ranged between 50 **bighas** to 100 **bighas** of land.

4. Shaikh Ahmad Sirhindi was the disciple and successor of Shaikh Baqibillah who introduced the Naqshbandi Sufi order in India towards the close of the 16th century. Shaikh Ahmad Sirhindi is popularly known as Mujadid-i-alfsani and his shrine in Sirhindi attracts pilgrims from different parts of India, Pakistan and Afghanistan as well. He popularised the concept of **Wahdat-ud-Shuhud** (Unity of phenomenon) against Ibn Arabi's concept of **Wahdat-ud-Wujud** (Unity of being).

cf. Yohanam Friedmann, Shaykh Ahmad Sirhindi, Montreal, 1971.

5. Fath Khan, the wazir of Afghanistan, became the defacto ruler of the country of Afghanistan as Mahmood Shah was reduced to the position of a mere figurehead on the throne. Mir Qulij Beg cultivated friendly relations with the wazir for this reason.

6. Moradabad is an important city and the headquarters of the district of the same name in Rohilkhand division of Western Uttar Pradesh.

Chapter III

1. Khwaja Ubaid Ullah Ahrar was a popular Sufi saint of Central Asia.

2. Kalif stood down to the 18th century on the left bank of the Oxus. cf. V.V. Barihoid, **Four Studies on the History of Central Asia**, Eng. tr. Vand T. Minorsky, Vol, 1, Leiden, 1962. p.41 (F.n.1).

3. The Hindi month, beginning from the middle of November to the middle of December.

4. M. Elphinstone gives the list of the following Indian items that are exported from Kabul to Bukhara, saying that exports 'Consist chiefly of articles previously imported from India, or made in the Indian provinces of Caubul. White cloth of all kinds, shawls, Indian turbans, Moultaun (Multan) chiniz, and indigo are the chief of them.

cf. **An Account of Kingdom of Caubul**, London, 1939, p.i/384.

5. Shikarpur was a flourishing trading centre in Sind. The Shikarpuri merchants carried on trade between India and Central Asia since early medeval times.

6. Both Alexander Burnes and Mohan Lal also furnish interesting information about the Jews of Bukhara. The former states; "In Bukhara they are a race remarkably handsome; there are about 4,000 Jews in Bukhara, emigrants from Meshid, in Persia, who are chiefly employed in dyeing cloth."

Travels into Bukhara, pp. 274-75.

Mohan Lal adds: "I passed through the famous street of the Jews. The eyes of women were alluring and their persons enticing, though every one looked half Scottish ... No fewer than 3,000 Jews are said to inhabit Bukhara."

Mohan Lal, pp. 75-76.

7. Bahaud-Din Naqshband was a popular 14th century saint. Amir Timur and his decendents were attached to the Naqshbandi saints of Central Asia. In India the Naqshbandi order was popularised by Shaikh Baqibillah towards the close of Akbar's reign (1555-1605 A.D.) as already stated.

8. The twin cities of Shahr and Kitab together constituted the Shahr-i-Sabz.

9. As the city of Marv remained under rule of the Safavids for long, the Shi'i population had increased there considerably as it happened in the case of Herat in Afghanistan. The conflict between the two sects led to the decline in population of Marv. In 1831, Mohan Lal found it a ruined city. He says. "The city of Marv, which was surrounded by numerous tents of Turkmans, is ruined by the negligence of the present ruler." Mohan Lal, p. 93.

10. Kokand was an independent principality lying in the east of Bukhara Kingdom.

11. A remote provincial headquarter in the Central Part of the Kingdom. ef. Seymour Becker, **Russian Protectorates in Central Asia,** P. 304.

12. The author mentions the location of the congregational (Friday)mosque, but omits details about its feature and beauty. The later reporter, Mohan Lal praises the mosques and colleges of Bukhara in these works: 'The splendid mosques and magnificent colleges, which are 360 in number, contain students who are unqualified both in the Persian and Arabic languages, but they write a very good hand.'

ef. Mohan Lal, op cit. p. 81.

13. The details furnished by Mohan Lal about the dress of people of Bukhara are very brief. He says: "Their dress is generally two or three clocks, which cover each other, and white turbans. They tie a scimitar to their waist, ride either horse or ass, and sometimes take their wives up behind them". ef. Mohan Lal, p. 76.

14. Mohan Lal briefly states about the dress and veil put on by the ladies: They are covered with a gown from head to foot, and have a black thin veil, which sometimes they lift up in the streets, and pretend that none has seen them. They bind a white turban upon a handkerchief, which conceals their head, and hangs as far as their waist." Mohan Lal, P.76.

15. According to Sir Alexander Burnes, its circumference exceeded eight English miles and had a triangular shape. He says, "It is surrounded by a wall of earth, about twenty feet high, which is pierced by twelve gates". Further, he makes us believe that Bukhara had a population of 150,000 souls.

16. The use of tea was very popular in Khulum and Bukhara territories during this period. The other contemporary travellers also testify to this fact. Mohan Lal writes: "Khulum receives annually numerous loads of tea, which is plentifully used here, and generally exported to Bukhara". Mohan Lal, p.65.

17. The **mann in British** India was of 40 seers; one seer being equal to two pounds.

18. Sir Alexander Burnes gives a graphic description of public baths of Bukhara. He says: The baths of Bukhara are most spacious. Many small vaulted chambers surround a great circular hall with a cupola, and are heated to different temperatures. In the day-time the light is admitted from coloured glasses over the large dome; in the night, a single lamp beneath suffices for all the cells. **Travels into Bukhara, pp. 288-89.**

19. Alexander Burnes calls it the greatest of the public buildings, occupying a-square of 300 feet and having a lofty dome. "It is covered" says he "with enamelled tiles' of an azure blue colour, and has a costly appearance." **Travels into Bukhara, pp. 302**

20. Alexander Burnes calls the great bazar Registan instead of Regsiyan, a name given to a spacious area in the city near the royal palace. Here one could see the merchants from different countries, Persia, Turkey, Russia, Tartary, China, India and Afghanistan, selling and purchasing goods. The jewellery and cutlery of Europe, the tea of China, the sugar of India, the spices of Manilla could be had in large quantity. **Travels into Bukhara, pp. 272-8.**

21. The account furnished by Alexander Burnes of the colleges of Bukhara is a bit brief, but it compares with our author's in all details. According to him, there were 366 colleges, great and small, built in the style of caravan-sarais. The latter was a square building surrounded by a number of cells. called 'hoojras'. "The colleges are well endowed; the whole of the bazars and baths of the city, as well as most of the surrounding fields, have been purchased by different pious individuals for that purpose." **Travels into Bukhara,** pp. 305-6.

22. Mohan Lal also provides us with some important information about the supply of water to Bukhara: "There are a few wells in the city, and their water is scarcely used, but the tanks, which are plentiful at Bukhara, are filled with the water of the Samarkand river, the clean and brisk current of which, after washing numberless villages in the way, flows for ten days to the city in the course of a month. ef. Mohan Lal, p. 81.

23. According to Alexander Burnes, the Hindu traders in Bokhara hailed from Shikarpore in Sind and were more than 300 in number. They seccessfully competed with the native merchants and had almost "vanquished" their rivals,

24. Roshan was an eastern border territory. It adjoined the northern border of Badakhshan.

25. The common disease in Bukhara was rishtal (given-worm). "It is" say Mohan Lal," like a thread, and springs up from every limb of the body; sometimes it breaks into pieces, and obliges the sufferer to linger in bed for four or five months, during which time he quadrupeds, suffers. Mohan Lal, P. 78.

26. Shah Jahanabad is the name of the Walled-city of Delhi, built by Emperor Shah Jahan. It served as the seat of the Mughal dynasty till 1857.

بتقریب: ہند ازبکستان سمینار ۹۳ء

احوال منازل بخارا

از:-

حافظ محمد فاضل خاں

(م بعد از سال ۱۸۱۱ء)

ترجمہ و ترتیب:-

ڈاکٹر اقتدار حسین صدیقی

صدر شعبۂ تاریخ، علی گڑھ مسلم یونیورسٹی

(دانشگاہ اسلامیہ، علی گڑھ)

خدا بخش اورینٹل پبلک لائبریری، پٹنہ

تقسیم کار :
○ مکتبہ جامعہ لمٹیڈ، جامعہ نگر، نئی دہلی۔ ۱۱۰۰۲۵
صدر دفتر:
○ مکتبہ جامعہ لمٹیڈ، جامعہ نگر، نئی دہلی۔ ۱۱۰۰۲۵
شاخیں :
○ مکتبہ جامعہ لمٹیڈ، اردو بازار، دہلی۔ ۱۱۰۰۰۶
○ مکتبہ جامعہ لمٹیڈ، پریس بلڈنگ، بمبئی ۴۰۰۰۰۲
○ مکتبہ جامعہ لمٹیڈ، یونیورسٹی مارکیٹ، علیگڑھ۔ ۲۰۲۰۰۲

اشاعت : ۱۹۹۳ء
قیمت : ۱۰۰ روپے

لبرٹی آرٹ پریس (پرنٹرز پبلشرز مکتبہ جامعہ لمٹیڈ) پٹودی ہاؤس، دریا گنج نئی دہلی میں طبع ہوئی

حرفے چند

تاریخ منازل بخارا سیاحت نامہ ایست کہ حافظ محمد فاضل خاں (م بعد از سال ۱۸۱۱ء) تالیف کردند در عہدی کہ انگلسیان بر شبہ قارۂ ہند مستولی بودند، و برای تحفظ و استحکام و استیلا خود شاں، در جستجو می بودند کہ احوال ممالک جواریں و بود و باش باشندگاں آنہا بچہ طور است ـــــ و در تفتیش و تحفص می بودند کہ حاکمان و والیان علاقہ جات با آنسوئے سرحد ہند واقع اند، بچہ حدی مستحکم یا کمزور ہستند۔

برای این مشن، انگلسیان در ہند یکی از ملازمان "سرکار کمپنی انگریز بہادر" را منتخب کردہ آن سو روانہ می کردند، و شخصی مذکور بعد از طی سفر و باز گردیدن بہ ہند احوال آن علاقہ جات بشکل روداد/ روزنامچہ ای پیش حاکمان انگلیسی عرضہ می داد۔

"منازل سیاحت از پشاور تا بخارا و دیگر حقایق آن دیار ترکستان و رویہ سرداران آن ضلع" روداد یست از روداد ھای این قبیل کہ "حافظ محمد فاضل خاں ولد قاسم خاں مرحوم سکنۂ بلدۂ بریلی بحسب اتفاق ہمرکاب سید عزت اللہ خاں ملازم سرکار کمپنی انگریز بہادر کہ سید مذکور موصوف بر طبق ایمای نواب منتظم الدولہ مختار الملک چارلس حارنس مستر مکلف صاحب بہادر روانہ بخارای شریف شدہ دران ضلع رسیدہ من و عن احوال آن ضلع بقلم آوردہ"۔

بر طبق قرار دادی کہ تقریب خدا بخش ہند از بکستان سمینار ۱۹۹۳ء، نسخہ ھای خطی کہ بہ موضوع احوال و آثار از بکستان در رتبۂ نوادر می دارند، بدین موقع انتشار بیابند ـــ این نسخہ نادرہ موسوم بہ تاریخ منازل بخارا کہ در کتبخانہ مولانا آزاد، دانشگاہ اسلامی، علی گڑھ محفوظ است اصلاً بعکس مع ترجمہ انگلیسی پیش خدمت می رود۔ برائے ترتیب و ترجمہ اش تشکر ما بہ پروفیسر اقتدار حسین صدیقی برسد۔

ـــــ ع ـــــ

تاریخ منازل بخارا

بسم الله الرحمن الرحیم

الحمد لله رب العالمین والعاقبت للمتقین والصلوٰة والسلام علی رسوله محمد و اله

اجمعین بدانکه اسعدک الله تعالیٰ فی الدارین این نسخه ایست در تشریح کمیت منازل مسافت

از بیش ورتا بخارا و دیگر حقائق آن دیار ترکستان و رویه سرداران آن انضلع که اضعف

العباد بنده خاکسار حافظ محمد فاضل خان ولد قاسم خان مرحوم سکنه بلده مرلیی

بحسب اتفاق همرکاب سید عزت الله خان ملازم سرکار کمپنی انگریز بهادر که سید مذکور موصوف

برلیق ایجا نواب منتظم الدوله مختار الملک جارلس جارفس مستر متکلف صاحب بهادر روانه

بخارا تشریف شده در انضلع رسیده من وعن احوال انضلع بقلم آورده

از بیش ورکابل راه کهر بوده منزل سخت و مسافت آن
یکصد و بست و چهار کروه
عدد منزل
کمتر کرده

از کابل خلم براه بت فا میان چهار دره منزل و مسافت
آن یکصد و هشتاد و سه کروه
بیست منزل
کمتر کرده

از خلم بخارا شریف براه بلخ و کذر کتل کتار آب در یائے عمان کیرده منزل

سخت و مسافت آن را صد و یک کروه

بست منزل

وکف ها یشی مثل سنگ بیجه می شوند فقط ۱۵ منزل پانزدهم موضع کالو سمت شمال
قوم هزاره مذهب شیعه آب چشمه جاریست یکسانزده کروه فقط ۱۶ منزل شانزدهم ست یامسان
جائ حاکم نشین قوم هزاره و تاجک آب چشمه جاریست سیزده کروه سخت از کالو
نسبت مسافت کوتل کلان از کوتل گذشته زیر کوتل در آبادی قلع نوکحان یک منزل
می کنند فقط ۱۷ منزل هفدهم قلعه مشقان سمت شمال قوم ماجک و هزاره آب
چشمه جاریست نوزده کروه فقط بسبب مسافت کلان از ست یامسان گذشته زیر کوتل در آبادی
قلعه امیر آباد منزل می کنند فقط ۱۸ منزل نجدهم دیهه صدر سمت شمال قوم ماجک
و هزاره آب چشمه جاریست نوزده کروه فقط درین منزل هشتم بسبب مسافت کلان از قلعه
مشقان کوتل لعل مرکذشته زیر آبادی قلعه اند و منزل می نمایند فقط منزل
۱۹ نوزدهم قلعه حراب قوم ماجک و هزاره آب چشمه از هر طرف جاریست یازده کروه فقط
۲۰ منزل بستم جائ ایست دره قوم ماجک و هزاره کاه آبدکاب و ویران آب چشمه کم جاریست
۲۱ منزل بست و یکم بست ایاغ قوم اوذبک و ماجک و باغات سیوه جات بسیار آب چشمه جاریست
منزل بست و دوم قلعه ایک حاکم پسر میر تپه علاک سمت شمال قوم اوذبک و ماجک آب چشمه جاریست

۲۳ منزل بست و سیوم غرغک قوم ماجک و اوذبک آب چشمه جاریست هفده کروه فقط
۲۴ منزل بست چهارم ابار شهر حلم سمت شمال قوم اوذبک و ماجک جائ نشین میر قتیح علیخان
آب چشمه ها بسیار جاریست نه کروه فقط ۲۵ منزل بست و پنجم مزار ست همردان سمت
مغرب قوم اوذبک و ماجک آب نهر بلخ جاریست بیست کروه فقط ۲۶ منزل بست و ششم
شهر بلخ سمت مغرب قوم اوذبک و ماجک حاکم نجیب الله خان از طرف محمود شاه
پادشاه کابل آب نهر بلخ جاریست شش کروه ۲۷ منزل بست و هفتم موضع
جارباغ سمت شمال قوم اوذبک و ماجک آب نهر بلخ جاریست هژده کروه فقط
۲۸ منزل بست و هشتم سرداب جائ وزدان بی آب سمت شمال مائل بانب تمام راه دشت
ویران مطلق آب ندارد پانزده کروه فقط ۲۹ منزل بست و نهم کناره راست
دریائ عمان آبادی کلف حاکم از طرف بخارا تا کناره چپ دریا قوم اوذبک
تمام راه دشت ریکستان بی آب و آبادی کلف سمت شمال دریا سمت مغرب می رود
پانزده کروه
۳۰ منزل سی ام شور قدق سمت یامب تمام راه دشت ریکستان درمیان راه یکجا
هژ کاهان قوم اوذبک و دهنه چاه آب شور و بوته های جوان داشته

در منزل کاه بسبب خرکاهان قوم اوذبک آبادی آن اعتبار ندارد و بسبب دو بنه چاه
آب شور و بونته ہائے جواسه و هرمل واقع اند بست و دو کروه فقط منزل سے و یکم
قرقدق سمت یاب آبادی خرکاهان قوم اوذبک یکچاه شیرین و بست چاه شور تمام
راه دشت ریگستان و درمیان راه دو جا آبادی خرکاهان چهارده کروه فقط و نیز درین
منزل بونته ہائے جواسه و هرمل بعض بعض جا واقعست فقط منزل سے و دوم
کنار چک سمت یاب چهل خرکاه قوم اوذبک بست و پنج چاه آب شور تمام راه
دشت بے آب و ریگستان سیزده کروه منزل سے و سوم شهر قرس سمت یاب شمال
قوم اوذبک وغیره آب نهر شهر سبز جاریست تا پانزده کروه دشت ریگستان بے آب
و خشک کروه تا شهر قرس آبادی خانه ہائے قوم اوذبک و باغات میوه مسافت تمام
منزل بست و یک کروه فقط منزل سے و چهارم موضع کاسان سمت یاب شمال
تمام راه چپ و راست باغات و آبادی دیهات قوم اوذبک آب نهر قرس جاریست کروه
منزل سے و پنجم جواله مبارک سمت یاب یک دهنه چاه شیرین و تمام راه قلت آب
خصوص در تابستان نشانده کروه منزل سے و ششم قرون سرائے سمت یاب جنوب

یک دهنه چاه آب شور تمام راه دشت ریگستان بے آب و بیکرده تا شهر بخارا
باغات میوه و آبادی خانه ہائے قوم اوذبک و غیره فقط

از پیشاور تا بابت بامیان حد کابل روپیه ضرب کابل و پیشاور و قندهار و هرات
سکه بادشاه کابل رائج است از انجمله روپیه هرات که سکه شاه زمان از روپیه
پیشاور و کابلی و قندهار بلا کم و زیاد خوب مرغلد و در اصل چلنی روپیه بریلی است
چنانچه تا حال روپیه بریلی را چلنی و خام میگویند بجاے داد و ستد روپیه بریلی داده
شاه و پیشاور و کابلی و قندهار از ده شاهی اکبر روپیه بریلی سکه محمود شاه و احمد شاه بابا
کابه به چهارده شاهی کابه به پانزده شاهی مجلد و در حکومت میر قلیچ خان
ملک حلم و بلخ روپیه بریلی سکه محمود شاه و احمد شاه بحساب ده شاهی یعنی تنکه
و بیست یعنی فلوس زیاده از یک تولچه وزن داده رائج است و هم مراد ابا بر
و در صدر میر حیدر بادشاه بخارا طلا بخارا اشرفی بوزن یکمثقال تنکه بخارا روپیه
بوزن یکدرم یک طلا رابست تنکه کابه بست و پنج تنکه بعد از سی بوزن پنج ماشه
یک رتی یک تنکه را بجاه نشش بیست در شهر قرس وغیره و بیست و شش در شهر بخارا

بوزن یک درهم ماشه کدات کم از زمان یک تنکه را کاهی هفتاد بیست کاهی هشتاد

و در حکومت میر قلیچ عم یک پادشاه بخارا دستور هندوئی نیت خصوص در بخارا

شریف که سوائی طلا و تنکه ضرب بخارا ضرب روپیه سکه کدامی ملک رائج نیست اگر هندی

شود از نادرات آساهوکار نیست هندویات ملک دیگر هندیاون و سود بسیار خواهند

کرفت در اینصورت نقصان می شود از این جهت مال تجارتی نمی برند

از بنش و ناقله خوجه زیر کوتل لعل بر تحصیل بت یا مسان متعلقه کابل هفت

منزل و مسافت آن بر صد و دوازده کروه و بعد طی آن مسافت کوتل مذکور رسند کروه

سمت شمال و ازان بعد قلعه اند و قوم هزاره که حد تحصیل میر قلیچ عم یک است تا

کروه و از قلعه اند و تا موضع چارباغ متعلق بلاده منزل و مسافت آن یکصد و

بست و یک کروه حد بندو بست میر موصوف و از چارباغ تا کنار چپ دریای غازار

دو منزل و مسافت آن سی کروه تمام راه دشت ریگستان بی آب این حد میر قلیچ عم یک

و میر حیدر پادشاه بخارا مشترک و کناره چپ و راست دریای قتان و هم کشت دریای

مذکور در تحت و تصرف میر رحیم خواجه زاده میر حیدر پادشاه بخارا است و میر رحیم

قلعه در کلف کناره راست دریای عمان از طرف میر حیدر پادشاه بخارا حاکم است

و از آباد تا بخارا هشت منزل و مسافت آن یکصد و سی کروه ملک میر حیدر

پادشاه بخارا است فقط و در حد کابل خطره زرد و راه زن بسیار و محصول

سائر درین حد کابل چار جا میکیرند تفصیل راه خطر اول در راه کهرد کابل جای

منر الله خان قوم مهمند است دیهه بدیهه از بچنی تا موضع لایوره مردم افغان

قوم مهمند بدرقه کرفته مسافر را سلامت می کذرانند و یم از کندیک تا بنجاک

قوم غلجه راه زن طریقه بدرقه ندارند لیکن از انجا باینطور کذاره میشود که مردم

قافله بسیار و سلاح بند باشند و اکر مردم قلیل و بی سلاح باشند و از راه زنان

راه ملاقات نشود و یا از قوم غلجه همراه مردم مسافر کرایه کش باشد البته سلامت

می کذرد و اداء ناید کذار این قوم غلجه اینکه تجارت غله و غیره و کرایه کشت

و کشتکار بسیار کم و کو بسفند و شتر بسیار دارند و راه زنی هم میکنند و اکثر قوم

غلجه خانه کوچ می باشند و در آمد موسم زمستان طرف ملک پشاور میروند و در

آمد موسم تابستان طرف ملک کابل باز می آیند و بیشتر سلاح همراه میباشد راه

درکمر دارند سیوم از منزل سرجله تا موضع کالو میرو اُبیک و محمد شاه و سیف الله
وکیل هر سر قلوه داران قوم هزاره مذهب شیعه از مردم قافله صد دینار علاحده
هریک بر سبیل خوه میگیرد و سلامت می گذارد بجای صد دینار سوار در هر جا
یکی بگیرد و بیست پنجه خرج میشود صد دینار آنرا میگویند که روپیه بر یلی را تنکه
پیسه خورد خورد میشوند و این روپیه را ده ساله میگویند و شاهی شش پیسه را می نامند
و دو شاهی را صد دینار میخوانند لفظ صد دینار ستار کرده مشهور است و سیوم حصه
روپیه را ده تنکه می شود آنرا عتباری می گویند و از موضع کالو تا قافله حوصه مردم
قوم هزاره بهمین طور از قافله صد دینار می گرفتند چون حد میرزا قلیچ خان
از بجا آنرو یک است میر موصوف مانع آمد ذهین حرکت محض بیجا است اگر باز میگیرد
مزا خواهید یافت چنانچه الحال آن مردم از گرفتن صد دینار دست بردار شدند
کاه کاه قابو یافته مردم اوزبک بر قافله مردم قافله چیز بر طلبیده میگیرند فقط
تفصیل گرفتن محصول سائر که در حد روپیه بادشاه کابل میگیرند یکی در شتر
سه اسپ سه روپیه و در جلال آباد سه اسپ دو روپیه سیوم در کابل از اسپ چهار

روپیه خام چهارم در بت بامیان سه اسپ دو روپیه بخته این همه محصول از آن
اسپ میگیرند که از ملک ترکستان می آید بابت محصول پارچه سفید و میوه جات
وغیره سه بار یابو و خچر از دو روپیه بخته کم نمی گیرند و از جنس پشمینه و نیل وغیره زیاده
تر می گیرند فقط در حد خلم عمل میر قلیچ علی بیک خطره زاه زن و در زنبت
و خرج محصول سائر فقط و در بلخ که حبیب الله خان از طرف حضرت محمود شاه
بادشاه کابل حاکم است میر قلیچ علی بیک حاکم مذکور اهم محصول گرفتن نمی دهد
باین حجت که ملک بلخ هم تابع بادشاه کابل است و در حد کابل و پشاور و جندا
محصول میگیرند در یک عمل دو جا محصول گرفتن صریح ظلم است و خود هم نمیکرد
و از سودا گر در حد دو بخارا در تمام سال بحساب چهل و یک بطور زکات نشرعی یکبار
می گیرند و الا نه تعرض نمی کنند فقط از بست و رتا بسر اباغ عمل خلم است و
دو کوتل ازان جمله اول از منزل موضع مجینی تا لال پوره سه کوتل و از
لال پوره تا منزل طالاباغ کوتل ندارد و از منزل طالاباغ تا شهر کابل
هشت کوتل و از شهر کابل تا منزل سرچشمه کوتل نیست لیکن بسبب ترکوه

راه پست و بلند بیشتر واقع میشود و از منزل سرچشمه تا منزل سراباغ که فیمابین
هفت منزل مسافت است دران راه مسافت یازده کوتل فقط و از سراباغ تا خلم
بسبب کوه بیشتر راه پست و بلند است و از خلم تا بخارا کوه و کوتل ندارد لیکن دو جا
جزوی بلندی واقع می شود یکی در منزل اول حریم در منزل آخر فقط و از کابل
تا خلم درمیان دو کوه بیک دره راه می رود دره مذکور بیشتر بیک جریب عرض
دارد و هم کم و بیش و جائی که آبار بسیار است بیشتر دو جریب عرض
دارد فقط و از پست و تا آبادی جلال آباد آب دریاست آن دریای مذکور
در منزل موضع مچنی نزدیک پست و رود جا علیحده شده می رود یکی زیر
موضع شاه عالم آنرا دریای شاه عالم میگویند و دیگر که زیر موضع آدوزائی
می رود آنرا دوآبه میگویند قبل ازین درمیان این هر دو دریا یک ناله
می رفت الحال از جهار بیرون آن ناله مذکور دریا شده میرود آنرا دریای
تاکمان می گویند این هر سه دریا از طرف مغرب بجانب مشرق و ایشان
میروند و نیز این هر سه دریا کشتی دارند و هم پایاب میشوند و از موضع

مچنی تا جلال آباد همین دریا دوآبه جا بجا واقع میشود لیکن بسبب واقع شدن
کوتل کهڑبه و کرتک تا مسافت موضع پلوس از راه یک طرفی دریای مذکور دور
می افتد و زیر موضع لاپوره همین دریا را برکشتی می گذرند و از آبادی جلال آباد
تا موضع چاریاغ که از یک طرف بخارا واقع کرده است آب چشمه و آب نهر تا درتمام
راه جاریست لیکن درمیان خلم و مزار شاه مردان تا دره کرده آب نیست فقط
و از چاریاغ تا دریای عمان دو منزل که مسافت آن سی کروه است تمام راه دشت
ریگستان آب نیست و فریب دریا بونه های جوسه و از دریای عمان تا شهر فرسه
چهار منزل و مسافت آن هفتاد کروه است و در تمام راه قلت آب بسیار بفاصله بعید
چند چند دهنه چاه آب شور واقع اند و یکجا در منزل کاه فرقدق یک دهنه چاه
آب شیرین و بست چاه آب شور و در راه بعض بعض جا بونه های جوسه و هر قسم
و از فرسه تا موضع کاشان یک منزل که مسافت آن ده کروه است تمام راه دشت ریگستان
و آب نهر فرسه وافر و جریب و درست و آبادی دیهات قوم اوزبک و از کاشان
تا خواجه صبا یک منزل که مسافت آن شانزده کروه است در تمام راه قلت آب

در موسم تابستان و در منزل کاه سطور یک دهنه چاه آب شیرین و تکیه فقیر مجرد
و یک دهنه چاه شور بفاصله نیم کروه سمت یسار واقع است و یک مسجد پخته خورد
بنای نو و باقی خانهای ویران و دو درخت کلان کم سایه یک طرف واقعه اند
و از منزل خوجه مبارک تا نزدیک آبادی بخارا دو منزل که مسافت آن سی و دو کروه
در تمام راه دشت ریگستان بی آب لیکن در منزل کاه قرول که از خوجه مبارک
بست و یک کروه است و یک دهنه چاه آب شور و از آبادی بیرون بخارا که مسافت
آن پنج کروه است و در تمام راه باغات و زراعت و آبادی خانهای او و یک رشته آب نهر دریای
کوهی جاریست و آن دریا از طرف سمرقند آمده است آب بخارا را طرف ایسان شمال
و دست آن دریا از بخارا احراز کرده است فقط و از منزل موضع چارباغ
تا بخارا از یف یازده سرابه و سرابه آنرا میگویند که یک گنبد کلان و سه از
خشت پاکه خام تعمیر کرده اند روز کنبد و در تمام مسافت آن یک چقری میسازند
و در انجا آب باران جمع می شود جمعون آب در خرج مردمان قافله می ایدو در تمام
منزل قرول سه رباط پخته ویران واقعه اند رباط سرای را گویند همراه

هر رباط دو سرابه هم میباشند از یلخ تا اماکت کلف کناره راست دریای عمان
که مسافت آن چهل کروه است مردم قافله زاد راه جو و دانه و کاه اسپ خرید کمتر پیش
خود نگاه میدارند همین طور از اماکت کلف تا شهر قرشی که مسافت آن هفتاد کروه است
و همین طور از قرشی تا بخارا الف که مسافت آن شصت و سه کروه است فقط

کیفیت حدود و ملک میر قلیچ علی بیک والی شهر خلم

دو منزل از خلم متصل حدود سمرقند — موضع لبخارک از خلم ۴ منزل — قلعه اندوز از خلم ۶ منزل — دریای عمان دو منزل تمام راه دشت ریگستان

عمر میر قلیچ علی بیک شصت سال جوان و چهره رنگ سرخ و سفید و چند موی ریش
سفید سرخ که از اتکه ریش میخوانند خورد چشم کشاده بینی و لب باریک
او دیکی بر سر کلاه و بالای آن دو دستار یکجا گره سر بسته می کنند و در بر یک
قرته و بالای آن یک جار پی پوشند و بالای جامه از پشکه کمر بسته میکنند و یک کارد
کلان مثل بیشی قبض در کمر بسته دارد و بالای جامه و پشکه کارد خنجر یک
یکسی سرتیز برنگ صوفیانه خاکی و غیره بیشتر در بر می کشد و کاه یکسی مذکور در

رنگ هم می باشند و مثل او دیگران موزه و ماشح سوای وقت سوار ذکر وقت
در پا نمی کشد و پا جامه سفید می پوشد و ناس تنباکو بدماغ می کشد و یک جریب
چوبه پیش نگاه می دارد و چهار کهری روز برآمده در فرشخانه بر فرش کلیم می
نشیند مسند و تکیه ندارد و مردم خاص و ذی عزت بر فرش کلیم روبروی میر موصوف
دوزانو می نشینند و دیگر مردم عام خواه نوکر و خواه غیر نوکر پیش میر موصوف بر
فرش زمین می نشینند اول هر کس که می آید السلام علیکم گفته بجای خود می نشیند
و هر مقدمه که از محکومت تعلق دارد خود تحقیق کرده حکم میدهد و هر مقدمه که از
فتوی تعلق دارد بمفتی می فرستد و در دوازده گانی نمی کشد روز را تمام کرده و
که در خانم بازار کلان می چسپد در آن بازار یک دیوار است که در آن دیوار یک منبع
آهنی زده شده یکدست دزد از ریسمان بسته که از منبع مذکور بهمون ریسمان پیچیده
در دزد را آویزان می کنند و دزدی که از دزدی باز نمی آید بجان میکشد و راه زن
را نیز بهمان می کشد و از خونها هم تفاوت می کرد و میر قلمی یک روز بازار پیاده
شده بجهت بازار میکند بهمون طور سیر کرده و سه بار تفاوت در زن سنگ دم

و بیشتر نرخ جنس بحکمت عملی خود دریافت نموده مجرم را بسزا میرساند و از همون
روز از طرف میر موصوف برای وزن کنی جنس غله چند مرد در بازار مقرر شدند
وزن کنی میکنند و از صاحب غله فی روپیه بقدر نیم پاؤ غله می گیرند و میر موصوف
بذات خود مدین و صاحب انصاف و نیک نیت و رعیت نواز و کفایت شعار
و خبردار و هر وقت از احوال ملک خود بیدار و هر روز کم و بیش یکصد نفر فقیر
محتاجین را نان داشش مقرر است فقط و چند راس اسپ ترکمنی در حبس
و طویله میر موصوف از نادرات هستند و بیشتر در دیهات متعلقه خود بسر می برد
هم بسیار دارد و میر موصوف چهار زن منکوحه دارد از انجمله یک زن در قلعه
شما که بنا کرده برادر کلان میر موصوف است در آن قلعه میر ممدوح دو شبانه
روز میماند و سه زن در قلعه جنوبی که بنا کرده میر موصوف است در آن قلعه شش
شبانه روز میباشد هر دو قلعه مذکور بین میر زمینی بلند از خشت خام صحه سنگ ریزه
در آن شهر خام تعمیر شده در میان فاصله هر دو قلعه آبادی و خانهای مردم او دیگ
در هر دو قلعه فاصله یک کوچی که تفنگ کلان باشد و تمام خانهای خام مثل کنند

ہای مسجد و مقبرہ بتعداد ہشت ہزار خانہ خواہد از خشت خام تعمیر اند و کنبد ہای مذکور
از خوبی کل تا چہار چہل صد سال پائیداری می کنند و ابادئ شہر خلم در دہنہ دررہ
کوہ واقع است و طرف شمال و مائب و مغرب کوہ ہست و طرف شرق و جنوب واکنی و
مشرق و ہم مائل ایشان کوہ واقع است و مردم دیہہ زیکی قوم ہزارہ طائفہ شیعہ
کہ از خلم طرف جنوب تمام راہ سر کوہ است پیشتر متصل دیہہ اقرابادکہ تحصیل
بت مابین متعلقہ کابل است قافلہ کابل و خلم را در انجا آمدہ می زدند و تاخت
می کردند و در سنہ ۱۲۱۲ عیسوی مطابق سنہ ۱۲۱۲ ہجری میر قلیچ علی بیک محرش
ہزار سوار بر سر ملک دیہہ زیکی قوم ہزارہ رفتہ جنگ نمود و شش صد و ہشتاد و شش نفر
مرد و زن از قوم مذکور گرفتار کردہ آورد از انجملہ یکصد و بست و نفر حصہ خود گرفت
و از انجملہ آن چند نفر ضعیف و ضعیفہ آزاد کردہ باقی ماند کانرا چند نفر کنیز و غلام
کردہ نگاہ داشت و چند نفر را در بازار خلم فروخت و سوائی ازین یا تصد و پنجاہ دہ نفر را
حصہ ربد سپاہ داد و سپاہیان مذکور ہمہ را در بازار خلم فروخت کردند مردم بخاری
واد بکی و قوقای و جغتای قوم او زبک ہمین بندیان قوم ہزارہ را در بازار خلم

خریدہ بردند از ہمون روز راستہ ۱۳ ہزارہ اقرابادی بی خوف و خطر بندہ و مرموصوف
سزدہ بسر دشت از انجملہ یکی احمد بیک پسر کلان بعمر ہست سالہ حاکم از یک
طرف حضرت محمود شاہ بادشاہ کابل والی بلخ خطاب و یک نہر بلخ کہ دران
ہفتاد ہزار روپیہ سالیانہ تمام بندہ امینود بنام او از طرف محمود شاہ بادشاہ کابل معاف
بقضائے
بود در آخر سال ۱۲۱۲ عیسوی در ماہ ذیقعدہ مرحوم ازدہ روز بیماری یافتہ
ابہ فوت شد بعد وصال آن نصف بدنش برنگ کبود شدہ بعوازین سبب ہمہ
در شک افتادند کہ کدام دشمن این مرحوم را زہر دادہ باشد و یکی بابا بیک
بعمر شانزدہ سالہ حاکم نیغارق متعلقہ خلم پسر سیوم علی مردان بیک کہ چہار دہ
سالہ باشد حاکم درہ یوسف متعلقہ خلم است و دہ پسر خورد سال و ہژدہ دختر دارد
و بست و نہ سر کردہ از انجملہ یکی قاضی عزیز شاہ قوم ماچک نائب میر موصوف
و ہم محافظ دفتر است و دیگری محمد بیک قوم او زبک مشیر کار خاص سیوم فخر الدین
عصمت اللہ کہ میر ممدوح بجای خود بر سر ہم گماشتہ است چہارم امان اللہ
دیوان بیکی غلام زرخرید جمع خرچ خانگی میر موصوف ہوالاوست دہ شک تاشی

بست و پنج نفر و منک باشی آنرا میگویند که در ذیل او هزار سوار باشند از انجمله پانصد
سوار نیزه دار و پانصد سوار بندوقی لیکن در ذیل منک باشان میر موصوف هزار
سوار پوره نیست کم خواهد بعضه مشهور است که همراه میر قلیچ علی بیک بیست هزار سوار ستند
لیکن نباشند قریب بهزار سوار البته خواهد بعضه هر سال جائزه سواران خود میکرد
و خال و خط سوار و رنگ و نشان اسپ قلم بند نعضه پیش خود نگاه میدارد و سپاه
را ماهیره در نقد میدهد رسمی مقرر است تفصیل رسمی مقرری پادشاه
منک باشی را بست قلبه و در ذیل هر منک باشی چهار افسر و هر افسر را ده قلبه و در ذیل
هر افسر صد سوار دران صد سوار چهار پنج افسر دیگر میباشند یعنی چهار چار قلبه
این افسرها صد صد سوار را از کاوناد و قلبه فقط و هیچ در حاضری میر موصوف
دو هزار سوار می باشند باقی همه یا بر سر زمین خود مشغول هر گاه کدام مهم در پیش شود
همه سپاه پیش میر موصوف حاضر می آید فقط و در شهر بلخ نجیب الله خان
افغان قوم سرغانی از طرف محمود شاه پادشاه کابل حاکم است و بجده در بلخ
مشهور است از انجمله هم در شهر و هم بر دو نواح دیهات متعلقه شهر مذکور چهار پنج

یک نهر در آباد شاه مردان و یک نهر در موضع چار باغ همین طور در نهر دیهات
متعلقه مرقوم الصدر جا بجا جاریست منجمله آن یک نهر کلان بنام احمد بیک مرحوم
پسر قلیچ علی بیک که از طرف پادشاه کابل محمود شاه معاف است و حاصل این نهر مذکور
سالتمام بتعداد قریب بهفتاد هزار روپیه می شود و یک نهر بنام میان غلام قادر پسر
میان فضل احمد جی که صاحبزاده سرهند از اولاد حضرت مجدد الف ثانی
هستند پادشاه موصوف نذر داده است و همین طور کدام کدام نهر دیگر در تصرف مردمان
دیگر است منجمله نهر شاه مردان که بر مالیه آن متولی مزار موصوف متصرف است
و تابع میر قلیچ علی بیک و مالیه چند نهر در تنخواه مردم کهنه نوکر بلخ مجرا است و باقی مالیه شهر
بلخ در خرچ نجیب الله خان حاکم شهر مذکور است و دو هزار روپیه نقد میر قلیچ علی بیک را
چیچه ذات خصوصا باطلاع پادشاه کابل از حاکم مذکور میگیرد بدین حیله که من از طرف
پادشاه کابل برائے بندوبست ملک بلخ مستقل استم و لیک در دربار کار بار سرکار عقیده
و سرکرم می باشم غرض که در تمام ملک بلخ و خلم کلم زبندوبست میر قلیچ علی بیک است و
حاکم مذکور مغطل محض است فقط نهر نائے بلخ از علی بندی بر آید علی بندار

سب جاسان طرف مغرب دو روزه راه وعلی بند جائی است در کوه که از انجا آب چشمه بلکرت
می برآید فقط وحالیه پیشکش بادشاه کابل نمی رسد لیکن هر سال چرخی
تحایف آنملک مثل اسپ وغیره حاکم بلخ ارسال میدارد ومر قلیچ علیک کاه کاه
اسپ ترکی برسم دوستانه بطریق تحایف پیش فتحخان وزیر محمود شاه بادشاه
کابل میرساند چراکه پائنده خان پدر فتح خان وزیر از میر قلیچ علیک در زمانه
سابق بجز سلوک کمتر بوده همان پاس مراعات سابقه تا حال از فتح خان وزیر
اخلاص دارد ودر ملک بلخ دخلم اسپ دو جنس میشود یکی قرابغر که از نر اخود یکی
آنهم می گویند اسپ اودبکی که در بلخ پیدای شود آنرا بلخی میگویند ودر ملک
سحارک وغیره بر سه حد میر قلیچ علیک که پیدای شود آنرا اسپ قپچاقی
ودر موضع خورم حد میر قلیچ علیک که پیدای شود آنرا خانه زادی گویند
این هر سه جنس مذکور بیشتر قدمیانه وبصورت اودبک بسیار مضبوط
وقیمت آن از پنجاه روپیه تا دو صد روپیه بر یلی ضرب کنه سکه محمد شاه و
دریایه
وبرادار می شود واسپ ترکمنی در ملک ترکمن بر کناره چپ و راست

عمان در حد میر حیدر شاه بادشاه بخارا ابدای شود واز بخارا از بلخ سمت مغرب است
روزه راه واز بخارا هم چهار روزه وجائ بجروزه راه سمت جنوب اسپ مذکور
قدبلند به نسبت اسپ اوزبکی بصورت کم محنتی امرا پسند وقیمت آن دو صد روپیه
تا یکهزار بلکه زیاده ماشد

کیفیت حدود بخارا مع توابع

شهر سمرقند چهار منزل دولت مرزا حاکم از غلامان بادشاه شهید شب سبز	آبادی قراقول دو منزل تابل حاکم برادر وزیر معصوم دولت ریگستان	آبادی چهار منزل حاکم سارک اماق بیرحسینک وسرحالی ترکمن	آبادی سه منزل حاکم بوره خواجه خواهرزاده بادشاه بعدان ریگستان

آبادی کلف منزل حاکم میرحکم قراول بادشاه شهید وحصار	آبادی خیرآباد دو منزل بعدالله وولد حیدر قراخان	آبادی سرخاب چهار منزل حاکم جهاندوست سپاه منصب صد شهد سه صد سوار	آبادی چرخ هفده منزل حاکم عبدالرسول یک صد اوزبک وزیر متصل حد قوقان

فهرست سرکرده های میر حیدر پادشاه بخارا که برای بندوبست ملک بخارا تا بجا متعلق الله

۱ حاکم شهر قرشی عبادالله بیک ساکن بخارا سمت اکینه چار منزل حاکم سمرقند دولت
۲ از غلامان میر حیدر پادشاه سمت مشرق پنج منزل حاکم کشه قرغان نظر قوم اوزبک
۳ سمت مشرق چهار منزل حاکم کرمنه توره خان پسر میر حیدر پادشاه بخارا سمت مشرق

۶ دو منزل حاکم وان غلامی مرزا فاضل با یک قوم با چک سمت مشرق یکمنزل حاکم اورده
۱۴ منزل
۱۶ تپه محمود خان قوره خواهرزاده خدایار بیگ از اولاد خواجه احرار سمت ایسان سیزده
۷ حاکم جرخ عبدالرسول بیک داورزاده حکیم بیگ وزیر میرحیدر پادشاه سمت مشرق مائل
۸ ایرنی بغده منزل حاکم آبادی کلف مرد رحیم قل بیگ غلامزاده میرحیدر پادشاه بخارا
۹ کناره راست دریای عمان سمت اکنیه هشت منزل حاکم اچه پادشاه بدخشان سرکرده
۱۰ نایسه مراد سمت اکنیه از دریای عمان طرف بلخ دو منزل فقط حاکم غرود از
۱۱ قاضی قوم با یک سمت شمال یکمنزل حاکم بجسه نذره خواجه قوم منزل خواهرزاده
۱۲ میرحیدر پادشاه سمت شمال دو منزل فقط حاکم بورغطای محمد بیگ افغان قوم اوزبک
۱۳ سمت شمال مائل این چهار منزل فقط هر حاکم قراقول بیگ بابل برادر حکیم بیگ
۱۴ مغرب دو منزل فقط حاکم چاچو عصمت الله بکاول ساکن بخارا سمت بیرت مائل
۱۵ جنوب چهار منزل حاکم ملک ترکمن نیاز بیگ اتاق پدر سعید بیگ و سرخاجی نائب
۱۶ سمت جنوب چار منزل تمام راه دشت ریگستان حاکم حطرحی نیاز بیگ قوم منغت فقط
۱۷ حاکم زنده سعید بیگ و نام زنده مذکور در دفتر شمس جن و جم و اندراسری دوات کن

دستار بافته وکرکی وغیره لنگی چهنط قند سیاه و سفید شنگرف زرد و سرخ
زرد چوب مرچ سیاه کتاب فقه بیل وغیره تفصیل جنس که از بخارا طرف
کابل همین مردمان می آرند اسپ مس پارچه الاجه چهار قطع او دیگ
فحری اسپ مغیش قلب فیروزه مرجان ابریشم چاه وظروف چینی
حوکهش او مال ابریشم تفصیل که از بار کنند و قاشقار و حمض حد ملک چین
مردم او زبک ساکن حد چین و ساکن بخارا طرف بخارا می برند پارچه خطای
ظروف چینی چاه وغیره مشکنافه تفصیل جنس که از بخارا طرف ملک
قاشقار وغیره همین مردمان می آرند مونکه فیروزه از بدخشان در بخارا
صرف فیروزه می آید و از مشهد طرف بخارا بلکه کرمان می آید و از هرات بلکه اسرائی
می آید هر چه بلکه از سیم و کلدار فوج پادشاه بخارا هشتاد هزار سوار از قلم بندوق مردم
خاص مردمان پادشاه مشهور است و در عوام الناس زیاده از یک لک سوار والله اعلم بالصواب
هر قدر فوج که تابع پادشاه است از زر نقد میدهد از انجمله ده هزار سوار در سرقند
و همین طور فوج بسیار در اداره تبعه مردم پادشاه بدخشان و خاص در شهر بخارا و دیگر جا

متعین است و کواغذات سیاه بقید خال و خط در رنگ و نشان اسب پیش خط
نگاهدارند همه موجودات میکرد و از کابل طرف بارکند نیل می برند از کشمیر پشمینه و از بنجاب
جنس سفید باف یافته و کرکی و دستار و لنگی و بخیر و پوست بز یعنی بزرگ سرخ
و طاعت باقی و رخت بری بسیار کمندی می برند در تارکند بسیار قیمت می یابد
یکروپیه را ده روپیه می شود و نیز خفت پاپوش زردبانات آمده کل تحصیل ولایت متعلقه
ملک بخارا بر سه قسم است یکی مالیه زمین حریم زکات یعنی محصول سایر سوم
خزیه تحصیل مالیه زمین موافق دستور دفتر امیر تیمور از کدام حصه نصفه و از کدام زمین
حصه دهم و از کدام حصه چهارم و از زمین دهم حصه هر خار که تحصیل مالیه می شود بطالب
علمان و محتاجان خیرات می نمایند و محصول سایر بطور زکات بحساب چهل یک در
تمام سر یکبار می گیرد اگر سوداگر در یکسال صد بار در بخارا خرید و فروخت نماید
سوای یکبار از آن مال محصول نمیگیرد لیکن تحقیق می کند که آیا این مال را پیش
همین سوداگر یکسال گذشته بحساب چهل و یک از و نگیرد و الا تعرض نیست و در تمام
ملک بخارا هر کس اسپ و شتر و گوسفند و غیره میدارد سوای آنکه برای نوکران

بطریق السلام علیکم السلام میگوید در مسئله اهل اسلام جواب سلام فرض است سوای پادشاه
موصوف از باعث کثرت امورات بندوبست ملک و رجوع عدالت فرصت ندارد و ازین جهت
برای جواب دادن سلام یک شخص را از طرف خود نائب کرده است که هر کس را در جواب السلام علیکم
بگوید از روی شریعت در تمام مجلس از فرض سلام ادا می شود و در مجلس پادشاه قریب
و علما دست راست و قریب پادشاه قوم سادات و بعد آن علما و در آنوی نشینند و مردم خوانین
دست چپ بتفاوت در آنوی نشینند و حکیم باشی وزیر روبروی پادشاه در مجلس نمی نشینند و پیش
خدمتان پادشاه دست چپ یک طرفی نزدیک پادشاه ایستاده می باشند و تمام مردمان
سادات و علما و خوانین و غیره که در مجلس پادشاه حاضر می آیند همه پاپوش مثل پوشاک
پادشاه دارند هر کدام شخص نو وارد که برای ملازمت پادشاه میرود و پوشاک او دیکی می
پوشند و باجازت پادشاه ملازمت حاصل میکند اول از دروازه دیوان خاص یک
اودیکی یعنی چوبدار بازوی آن شخص گرفته از دور روبروی پادشاه می کند بعد ازان
چند قدم پیش می برد از انجا دو پیش خدمت دیگر از هر دو طرف بازوی آن شخص گرفته نزد
پادشاه می کند و اگر پادشاه موصوف اشارت دست بوسه میکند آنوقت شخص مذکور

دست بوسی میسانند هر گاه پادشاه اشاره نشستن میکند پیش خدمتان آنشخص را بجائی
لیاقت آن می نشانند و آنشخص نشسته هر دو دست برداشته دعای خیر میخواند بعد ازان
هر چه مطالب خود داشته باشد عرض می کند اگر آنشخص از کدام طرف ایلچی شده آمده
باشد از همونروز خرج روزمره او از حضور پادشاه مقرری میشود تا روز رخصت جاری
میماند اگر آنشخص کدام سرزاده باشد قریب صد تنکه نذرش گذرانیده رخصت میگیرد
همین طور موافق هر کس مراعات میفرمایند و از تحائف بسیار خوش میشوند خصوص نقد
و از عجائبات باشد و لائق کار آمد نیز هم شود فقط بعد سلام مجرائیان مردم
نالشی که بدروازه پادشاه هر صباح حاضر میباشند او دیچی عرضی میکند که عرضی
معطل حکم میشود که بحضور حاضر آیند همه مردم نالشی رو برو نزدیک تر
می نشینند و هر یک بحضور پادشاه عرائض خود را میگذرانند پادشاه موصوف
تحقیق کرده بموجب کتاب حکم میدهد چند جلد کتاب فقه بر مسند طلبی پادشاه
نهاده میباشند وقت دوپهر بیخ نشین مدرس کلان نزد بروی پادشاه حاضر
آمده بحث علم مینمایند و پادشاه هم بحث علم از علماء موصوفین

میکنند بعد ازان نماز ظهر می خوانند و ازان بعد بطور صباح مجرائیان و مردم
نالشی بحضور حاضر می آیند تا دو گهری روز مانده مقدمات ملک و مقدمات نالشی
بعد تحقیق و دریافت قرار واقعی موافق احکام شرع طی میکنند و بعد ان نماز
عصر خوانده تا شام وظیفه استغفار میکنند و بعد ازان روزه افطار نموده
و نماز مغرب خوانده بعد از دیری طعام می خورد و بعد ازان چهار پهری شب گذشته
نماز عشا خوانده در محل سرا یک و نیم پاس استراحت میکنند و اکثر مقدمات نالشی
هر روز تا شام طی میکنند بر تقدیر اگر کدام مقدمه طول می کشد حواله قاضی می
کنند و قاضی هم حق را ناحق کردن نمی تواند چرا که مردمان آنجا از مسائل شرع
هم خوب واقف هستند اگر قاضی ناحق کند باز مقدمه مذکور را بحضور پادشاه رجوع
میکنند و بداد خود میرسند فقط و شب چهارشنبه بخانه والده خود میماند صباح
روز چهارشنبه بزیارت حضرت بهاالدین نقشبند پیاده پا میرود و فاتحه خوانده باز
برگشته سوار شده گاه گاه خیری خیرات کرده در شهر بخارا می آید و زیارت موصوف
از شهر سمت مشرق قریب سه کروه تمام مسافت دارد یکه سوار است فقط یک شخص در حضور

پادشاه برای رسانیدن خبر نماز جنازه متعین است یعنی هرکسی که در شهر فوت
می شود شخص متعین پادشاه را خبر میرساند که فلان شخص در شهر وفات کرده است
پادشاه موصوف هم بوقت سوار شده میرود و امامت نماز جنازه کرده بخانه خود می آید
و میرحیدر پادشاه بخارا سوای حرم با چهار زن منکوحه دارد و یک پسر کلان بعمر شانزده
ساله تولد کرده مشهور است تولد شهزاده را میگویند و دو برادر دارد یکی از شکم قلماقنی
ناصرالدین خان نامی که در مشهد می باشد و آنرا ولی محمد مرزا نامی پسر فتح علی شاه پادشاه
ایران است و تمنی در ماه می دهد هر تمن در حلک ایران ده روپیه میباشد و برادر دیگر که
از اولاد خواجه احرار است در شهر سبز بیش نیاز علیبه حاکم شهر مذکور می ماند میرحیدر پادشاه
آن برادر مذکور را خرج از بیش خود می فرستد و حاکم مذکور از اطاعت پادشاه بخارا منحرف
است و شهر سبز از بخارا بسمت مشرق شش منزل و از مرو بسمت مشرق مائیل ایران هم منزل
است و شهر سبز از سمرقند بطرف جنوب مائیل اکنه دو منزل در کوه واقع است و در شهر سبز آب چشمه نمی
بسیار جاریست و سبب رفتن ناصرالدین خان در مشهد این است که عرصه چند سال
می گذرد میرحیدر پادشاه ناصرالدین خان را باعتماد برادر خود که ادهم پسر شاه مراد

حاکم مرو شده بجانب مرو روانه کرده بعد که آبادی مرو از مشهد نزدیک است بند و بست آنجا قرار واقعی
خود داده برگشت چون مردمی مروی و مردم ولی محمد مرزا پسر فتح شاه پادشاه ایران
هر دو مذهب شیعه برخلاف پادشاه بخارا دارند ناصرالدین خان را در غلط انداخته
از طرف پادشاه بخارا بغی کردند پادشاه باستماع این معنی برای گرفتار آوردن
ناصرالدین خان باغی و بقتل رسانیدن مردمان مروی چند خوانینی را هم چند هزار
سوار بر سر مرو روانه کرد چنانچه خوانین مذکور بر سر مرو رفته مردمان مروی را بقتل
رسانیدند و ناصرالدین خان بمشهد گریخته رفت و تمام آبادی مرو تاخت و تاراج شد میرحیدر
پادشاه بخارا در سنه ۱۲۱۱ یکهزار دویست صد و یازده عیسوی مطابق سنه ۱۲۶ یکهزار دویست و شش
هجری صد و بست و شش
وی مرو را از سر نو آباد کرد و چند هزار سوار قوم اوذبک در آن تعین ساخت
و سبب رفتن حسین خان حاکم شهر سبز این است که حسین خان مذکور را از ابتدای جلوسی میرحیدر پادشاه
در سمرقند حاکم بود چون از اطاعت میرحیدر پادشاه منحرف گشت پادشاه موصوف بدین معنی پی برد
برای تنبیه حسین خان مذکور چند هزار فوج بر سر سمرقند رفته مردمان شهر که باغی فتنه و فساد و باعث
و رغلا نیدن حسین خان مذکور بودند آنها را سیاست کرد و از سبز ساخته و حسین خان فرار

غنیمت شمرده بشهر سبز کریخته رفت فقط چون جرح وغیره دیهات متعلقه بخارا از
قوقان قریب بچهار منزل واز بخارا هفده منزل است بیشتر عالم بے قوم او در یک حاکم
قوقان بعهد واز اطاعت بادشاه بخارا منحرف میماند بسیار ظالم وجابر وبے انصاف بود چنانچه
مردم
سمعک گذشتند که حاکم مذکور جرح وغیره دیهات متعلقه بخارا را تا خت کمعه قریب چهار هزار
واهالی
دیهات مذکور را بندی کمعه برده باستمداد ایمعنی بادشاه بخارا ابراهیم بند وبست
غلامان کردند
دیهات مذکور حاکم اورتپه وحاکم جرح را نوشته فرستاد شما یان بسیار غلامت
نمعه
لازم که بهوشیاری تمام مستعد وبرگرم باشند مردمان دیهات مذکور را قلعه وقلعه جوی
شده
آباد دارند همدرین عرصه یک قلعه متعلقه قوقان از اطاعت حاکم قوقان منحرف
قلعه
بود وحاکم مذکور برادر خود را که عمرے نام داشت معه چندین سوار برای فالے گرفتن
گرفتن
مذکور وبقتل رسانیدن قلعه دار روانه ساخت وزبانی کمعه داد که اگر آن قلعه خالی
وقلعه دار آنرا بقتل رسانیدید بهتر است واگر شما هیچ بدون خالی کردن قلعه مذکور
برگشته خواهند آمد شما یان را بجان خواهم گشت هرگز جان بگنج نخواهم کمعه وعمرے مذکور
مع چند سواران بر سر قلعه مذکور بهم کمعه رفت وقتیکه نزدیک قلعه رسید مردمان قلعه عمرے را

نوشته فرستادند که خالم بے حاکم قوقان برادر تو ظالم وجابر وبے انصاف است اگر شما
از جنگ خواهند کمعه از طرفین کدامی کشته خواهد شد دیر بار خواهند رفت ازین جرکت
همین صلاح مناسب حال شما است بهتر است که ما وشما متفق شده بر سر قوقان رفته یک
بهر طوریکه باشد عالم بے را کشته شما را والی قوقان بجای عالم بے بکنیم چون همین صلاح
از طرفین مستحکم شد باهم دگر متفق بوده بر سر قوقان رفته خالم بے را کشته بجای
خالم بے مقتول عمرے را والی قوقان ساختند ودر اطاعت آن حاضر گشتند بندران
حاکم اورتپه محمود خان نامی تابع بخارا که از حد قوقان نزدیک است سه صد نفر از مردمان
قوقان که دران چندین خوانین هم بعهد بندها را گرفتار نمعه پیش میرحیدر بادشاه
اندری کمعه فرستاد بادشاه موصوف همه بندیان را خلعت وانعام داده برخصت
وفان نمعه وعمرے را که حاکم قوقان است نوشته فرستاد که مردمان قوقان بخصوص
اینجانب بندی شده آمده بعهد ند همه ها را سرفراز نمعه رخصت نمعه یم چرا که مسلمان بودند
وشما را هم لازم است هر مردمان جرخ را ومردم دیهات متعلقه بخارا را زود در رخصت کرده دهند
که خالم بے مقتول برادر شما بندی کمعه برده بعهد هیچ رخلاص نشدند زود در رخصت کمعه دهند

در حق شما بهتر است والا نه ان الله تعالا عنقریب است که روزی اینجا بیاید را در همان میدان
خواهند دید آینده هرچه رضای خدا است چنانچه غیر از حاکم قوقان از همین ایماق پادشاه
موصوف همه مردمان دیهات جمع متعلقه بخارا را همونوقت رخصت کشته داد و ایلچی بلخود همه
عرائض مشتمل بعجز و انکسار و تحائف بسیار بحضور پادشاه بخارا روانه ساخت چنانچه
تا حال هر سال دو سه ایلچی موه تحائف روانه بخارا می کند و عجز و انکسار اطاعت خود
بحضور پادشاه بخارا می نویسد فقط و همچنین طور نیاز علی بیگ حاکم شهرسبز و سید بی خبر
مرحیدر پادشاه که حاکم حصار است از اطاعت پادشاه بخارا منحرف اند لیکن همیشه ایلچیان
موه تحائف و عرائض مشتمل بعجز و انکسار و اطاعت خود بحضور پادشاه بخارا روانه میکنند و نیز
ایلچی از طرف حاجی فیروز الدین والی هرات بحضور پادشاه بخارا می آید چنانچه در سنه
۱۲۱۲ یک هزار دویست صد و دوازده عیسوی مطابق سنه ۱۲۱۷ یکهزار دویست صد و هفت هجری
نبوی دو شخص یکی از قوم ترا ذ دویم ملا عبد الحق از طرف حاجی فیروز الدین بحضور
شده بحضور پادشاه موصوف حاضر آمدند و تحائف جهل و اقمشال روز رخصت بحضور
پادشاه موصوف گذرانیدند و بعد ازان رقیمه حاجی موصوف مشتمل طلب کمک برائے جنگ

گذرانید پادشاه موصوف در ماه نومبر سنه ۱۸۱۲ عیسوی مطابق ماه ذیقعده سنه ۱۲۲۷ هجری
ملا عبد الحق را مع هفت راس اسپ برائے حاجی فیروز الدین روانه هرات کردند و در جواب
و در جواب طلب کمک نوشته فرستاد که الحمد لله انجانب مرجع را ابهار کردیم ان الله تعالا انجانب هم
جندی در مرو سکونت خواهیم کرد از انجا هر قدر سپاه برائے جنگ طلب خواهند خواست
کرد بنا بر کمک پیش شما روانه خواهیم نمود خواطر جمع دارند چون مرحیدر پادشاه سید و عالم
و حافظ قرآن و متقی و عابد و زاهد و عادل الفظ پادشاه از سنگ دور نمود همین
و نجابت سنگ امیر المومنین زده و در جامع مسجد که زیر دیوار قلعه درون شهر واقع است
خطبه جمعه خوانده و هم پیش امام میشود بعد انفراغ نماز اول تمام ملازمان پادشاه
برآمده روبروئے دروازه قلعه مسلح شده هر دو طرف صف بازده ایستاده میشوند
این پادشاه موصوف مع چند خواص و پیش خدمتان از مسجد مذکور برآمده پیش پیش
اودیچی ها یعنی چوبداران مردم عوام که پیش میشوند آنها را چوب بدست دور شانه میزنند همچنین
اهتمام کنه درون قلعه تا منزلگاه پادشاه میرسانند و بعد ازان برائے سلام بحضور ایشان
ساکنان شهر و هم ساکنان بیرون نجابت بعد نماز جمعه برائے سلام بحضور پادشاه حاضر می

همونوقت همه باسلام کور خصت شده از قلعه برآمده بخانه خود مانی روند روز جمعه
و یک چهار ساعت از دسته ای بلکه زیاده از فرقه خوانین سپاه حاضری آیند و خوانی و راه زن و دزد
موافق فتوای قاضی و حکم پادشاه اول دزد کمه بعد ازان بردار او یزان می کنند و در تمام
ملک ترکستان همه مردم خورد و کلان کار دخورد از کمر آویخته میدارند بعض شخص یک کارد
بعض شخص دو کارد غرض از کارد متنفر خالی نیست و هر شخص یک سنگ چقماق هم دارد
آتش در کاری باشد از سنگ چقماق کور آتش بری آرند فقط و اوقات گذاری مردمان
شهر بخارا این است پادشاه برآمده جزیه قناعت میکند و فرقه سپاه ملازمان پادشاه
نقدی یابند مردم علما و طالب علمان از آمد مدرسه ارتقا می کنند و مردم سوداگر
انتفاع مال سوداگری گذران می کنند بعض مردم کرایه کشتی می کنند و مردم بازاری غله
و کفش و مایحتاج دوز و قصاب و زرگر و آهنگر و عطار و غیره و جای و ظروف چینی فروش
خرید و فروخت خود مشغول فقط در لباس مردم خاص و مردم عوام همین قدر فرق است
که مردم خاص از دستار و کفش و مایحتاج متنفس خالی نیست و میسر کفش و مایحتاج از کیخت و یا
بری سیاه و عوام بجای دستار میبندند بلکه کرمانی و یا بلکه هراتی و یا بخارا که از پشم گلدار

باشد و یا لنگی سر بسته میکنند بجای کفش و مایحتاج موزه باشنه دار و الا نه صرف اودبکی
و یا ساخت لنجی در پای میکنند و ستورات رومال ابریشم رنگین ساخت بخارا بر بسته میکنند و سینه
بسته نمیکنند و قوزه و جامه مثل مردان و کفش و مایحتاج از نری و بالای آن بانات یاده و
بانات جبری دستکاری میشود و بعض بی بانات صرف از نری و بالای آن بانات جبری و یا بی بانات
سیاه مثل لاهه مقنعه واری بر سر روانداخته از خانه برآمده سر بازار گذشته خواه
بکوچه دیگر بر سواری اسب یا خر یا پیاده بخانه یکخانه های خود میروند و زنان بیرون بخانه
آمد رفت سر بازار و کوچه ها بهمین طریق بیشتر دارند و زنان مردم شهری که در زمان
ذی عزت این طریقه مطلقا ندارند فقط تمام مرد و زن آنملک سواری اسب و خر و شتر
ندارند فقط یکباس شب گذشته میرشب بر اسب سواری میشود و معه چند سیاهیان پیاده در بخارا
پهری کردند و او از دهل میکنند حتی المقدور در دزد را گرفتار کمه زنده می آرند و بحکم
پادشاه سزای دهند چون شهر بخارا وسعت کلان دارد از بهمین جهت چند میرشب بهر طرفی
علیحده علیحده همین طور میگردند بیشتر سلاح بر جهر طولا ۳ درعه نباشد کم باشد هر دو
طرف آراسته و آراسته کرده این دارد در تمام ملک ترکستان بخارا و غیره همه قسم اودبکی

ماچک تا چهار پنج گڑی روز برآمده نان در سر چای ترکمه میخورند هر یک از قوم مذکوران نان تنوری خمیری یک پار بسیار نرم پخته کوچکه میدارند تا هفت نُه روز هر صباح همین نان خشک را در بر چای ترکمه گرم کرم میخورند و اندک روغن دنبه هم بر سر چای می اندازند وقت شب پلو پز تناول میکنند و یا کوشت دنبه بی روغن زرد یا روغن دنبه و شوربا بسیار همدران آش انداخته پخته میکنند دران شوربا همون نان خشک و ناتازه باشد ترکمه می خورند از آنکه تا مهه از خوردن چای خالی نیست همه با بدل و جان می خورند سر چای را در املاک سر قماحتی میکوبند و قماح طلای رامی نامند هم چای و هم چای شیرین غرض که هر سه قسم چای را استعمال دارند و نان تنوری خمیری تا از میده کندم در بازار بسیار تر و رخیص میشود اگر هزار من نان در کار باشد در بقیمت بیشتر می آید فقط و میوه قسم کشمش و چار مغز و پسته و سیب و انار و انگور تازه بدست می آید و خربزه و تربوز و آب جوش و منقی و آلو و غیره بسیار ازان و خربزه تا قریب آخر ماه تر و تازه بهم میرسد همین طور تا شش ماه انگور تازه بدست می آید لیکن بسبب کثرت قدرت اهل ازبار بدین برف در دایقه خربزه تخمی

می افتد همین طور انگور لیکن خربزه بخارا بسیار شیرین و بسیار وزنهم می باشد آبادی شهر بخارا در دست از آبادی مذکور تا سمرقند بسمت مشرق پنج منزل تمام راه آبادی دیهات و باغات میوه و زراعت بسیار و آب نهرهای از دریای کیک و هم آبادی دیهات و باغات میوه و زراعت بسیار و آب نهرهای از دریای کیک و هم دریای مذکور که دریای سمرقند مشهور است تمام راه جاریست از آبادی شهر بخارا بسمت مغرب تا آبادی قراقول دو منزل تمام زده آبادی دیهات و بیدزار ان تا دو منزل ریگی و رامی تن دشت ویران از شهر بخارا بسمت شمال تا یک دو منزل میل محسه و غزدوان و غیره تمام راه آبادی دیهات و باغات بعد ازان دشت یکستان طرف حد قراقان از شهر بخارا بسمت جنوب دریای عمان آبادی ترکمن سه چهار منزل تمام راه کدام جا ویران لیکن کوه آبادی شهر بخارا چهار منزل هیچ نکرده آبادی خانهای او ذبک و باغات میوه فقط و شهر بخارا سیزده دروازه دارد شهر پناه دیوار بلند از خشت خام و بالای حصار یعنی قلعه بر زمین بلند جای سکونت پادشاه احاطه آن دیوار خام درون قلعه عمارت پخته درون شهر طرف شمال واقع است و در شهر بخارا چهل حمام پخته جای غسل کردن

تعمیر الدوروا حمام در انحلک بسیار است دروازه قلعه سمت مغرب دروازه
مذکور ساخته توپ برنجی خورد کلان او پنج خمپاره بر زمین افتاده اند دیک
مسجد کلان از دروازه قلعه سمت جنوب زیر دیوار قلعه طرف مغرب برابر
واقعه است و مسجد مذکور سه دروازه دارد یکی مغربی دویم شمالی سیوم
جنوبی فرش صحن زمین مسجد بخته کج و هر سه اطراف مسجد مذکور از درون
دالان در دالان در روز جمعه هر سه دروازه مسجد مذکور وا می شوند میر حیدر
بخارا در همین مسجد خطبه جمعه خود میخواند و پیش امام هم می شود بعد اتفاق نماز
پادشاه و هم تمام بخاریان از مسجد می برآیند هر سه دروازه باز بندی میکنند و در یک
دروازه وا می نمایند پیش دروازه مسجد و قلعه مذکور هر روز وقت
بازا می رسید انجا بازار بزرگیان میگویند و دران بازار یک دار صورت
کل مستحکم ایستاده است زیر دیوار مذکور خوتی و راه زن و دزد نامی را
موافق فتوی قاضی بحکم پادشاه اول ذبح نحر بعد بران دار از زیر سان
او یران میکنند و هر روز وقت صبح در چار سو درون شهر بازار می رسید

انجا را بازار چار سوی گویند وجهه تسمیه بازار چار سو این است که یک گنبد کلان
بخته چونه کج شده از درون چهار دالان در سه در چهار راه میرود یک در
راه ندالو دران در چه کتاب با فروخت می شوند روز هر شنبه و پنجشنبه و جمعه
دروازه امام بیرون شهر بازار اسپان می رسید و اسپ و اشتر و غیره می شود یکی قراقیر
که آنرا اوذبکی هم میگویند هم اسپ ترکمن و اسپ اوذبکی بلند تر در قد میا
و بسیار مضبوط از هفت طلا تا بست طلا بلکه چهل طلا فروخت می شود و اسپ
ترکمن قد کلان خوبصورت و خوش رفتار از بست طلا تا صد طلا قیمت دارد
و اسپ اوذبکی در بلخ و حلم به نسبت بخارا قیمت ارزان و اسپ ترکمن در بخارا را
نسبت بلخ و حلم قیمت ارزان و در تمام شهر بخارا قریب هشتاد مدرسه بخته چونه
کج خورد کلان در هر مدرسه از چهل تا صد بلکه سه صد حجره خواهد بود چنانچه مدرسه
کوکلتاش که نزدیک دروازه قرسی و دروازه زیارت حضرت بهاؤالدین نقشبند
درون شهر واقع است سه صد حجره مشهور است در تمام مدرسه در هر مدرسه یک
مدرس و فی حجره دو طالب علم معیار مند صاحب مدرسه برای خرچ هر مدرس

و طالب علم ها مدرسه مذکور چند پیکهه زمین لائق زراعت زر خریده و چند دوکان
خریده کرایه آن بنام مدرسه مذکور وقف نموده است همین طور دیگر مردم صاحب
مقدور مدرسه تعمیر کرده و موافق خرچ مدرسه مذکور چند پیکهه زمین خرید و چند
دکاکین خریده وقف آن مدرسه نموده است و آمد هر مدرسه بابت زمین و دکاکین
از سه صد روپیه تا شش هزار روپیه پیدا می شود و سوائی ازین در هر سال چیزی نقدی
پادشاه می دهد بلکه چند مدرسان کلان کلان را از پنج طلا تا پانزده طلا در ماهیانه
از بخارا بسمت شمال مائل ایشان چهار ده کروه دریائی کوچک از طرف کوه سمرقند
و غیره برآمده است طرف مغرب می رود از همین دریائی مذکور نهر ها برآمده در
دیهات و باغات گرد نواح شهر بخارا جاری هستند و روز پانزدهم آب نهر در
حوض های شهر می درآید همه حوض های آن شهر آن روز از آب پر میشوند
آب حوض های مذکور خرچ قلعه و شهر است در شهر چاه نیست و هر حوض بیست در بیست
عرض و طول دارد و بعضی بعضی کم و بیش هم و عمق هر حوض هفت است در شه
کم و بیش همه هر حوض حوض خاص چون مردمان در موسم برسات

آب حوض های مذکور می خورند بعد آخر شدن برسات بیشتر بیماری نهاروه یعنی
در بدن او رشته می برآید در بخارا برف کم می بارد خنکی خشک بسیار و باد خنک
شدید و قریب شش ماه خنکی میماند و دو ماه موسم تابستان و دو ماه موسم برسات
و تمام عمارت خانه های شهر بخارا مثل عمارت شهر پیشاور یعنی حویلی با خشت
خام و بیشتر مکان یک منزله هر منزل بلکه سه منزله و دیوار کم عرض لیکن دران دیوا
پشتیبان بهوبی برای استواری قائم کنند و بازار بخارا بیشتر مسقف و پخ
شش سرائی پخته برای فرود آمدن مردم سوداگر مثل سرائی تماکو که دران قوم بهنود
شکارپوری فروکش می شوند فی حجره یک طلا در ماه صاحب سرائی می دهد و جزیه بحضور
پادشاه می رسانند بیشتر تیل فروخت میکنند همین طور سرائی لغنی مشهور است
که دران مال تجارت از مردم لغنی می ماند و قوم لغنی مسلمان در قلعه و بلخ و غیره
ملک روسی خانه دار هستند و هم در بخارا خانه دار اند در تمام شهر بخارا کم و
بیش پنجاه دوکان از عطار باشد و طبیب نیست اگر باشد از علم تشخیص
بیمار بی خبر نسبت بیمار بهروه یعنی رشته و تپ محرقه و جذام و بیماری معده

وغیر آن اکثر و هر شخص که بیمار شود طبیب علاجش نکند و بیمار شفا نمی یابد و ارکان بیمار
و یا خود بیمار بحضور پادشاه نالش بنام طبیب مذکور می نمایند بدین مضمون که
این حکیم از مابنده اینقدر مبلغ گرفته است از انجمله خبر در قیمت ادویه و خبر نقد
خرج کرفت بیمار شفا نیافت پادشاه این نالش مسموع می کند که آیا این حکیم
از علم طب کما حقه خبر دارد و در تشخیص بیماری حاذق است یا نه اگر واقعی است
نالش نامسموع والا نه اگر بیمار در ایام معالجه مذکور مرده باشد پادشاه موصوف
اینمعنی را بسیار تفحص و تحقیق از حدیث و قرآن می کند اگر قاضی فتوای موافق کتاب
در قصاص مرحوم داد پادشاه حکیم مذکور را احوالدار ارکان متوفی می نماید که حالا
اختیار دارید خواه راضی شده خواه خون بها کرفته حکیم را خلاص کنید و یا
قصاص کرید چون این مقدمه نهایت نازک و دقیق که تحقیق این محال است
از بهت نالش اینمعنی بحضور پادشاه بیشتر نامسموع لیکن سوم شهری که کدام
بیمار از علاج کدام حکیم شفا می یابد حکیم را بهمین حجت که پیش پادشاه
می بریم والا نه هر قدر مبلغ که تو خرج کرانده و اپس بده و حکیم مذکور رد

مجموعه مبلغ مذکور را پس می دهد این قضیه حکیم و بیمار در شهر بخارا مشهور است
شاید که در سه بار بهمین طور اتفاق افتاده باشد چون در این ملک
بیمار بهای مذکور بیشتر است و حکیم حاذق نیست ازین جهت قدر حکیم
بسیار نمی کنند اگرچه فی الحقیقت حکیم حاذق نسخه و خبر در طبابت استاد
داشته باشد و دوا تیار از نزد خود بدهد البته قدر و روزکار حکیم در انملک
چرب است الفقط چند درخت و بوته های ملک هندوستان که در بلخ و بخارا
استند و کرد نواح آن در تحقیق نیامده تفصیل این است

درخت انبه نیم جامن مهوا پیپل پاکهر
برط شیشم جال سالکر کریل نارنکی وغیره
کیدنیل کوکر بیری نیشکر شیشم ساکهو ٹاڑ
سنکهارا جهوارا نارجیل زیتون دناک سرس

و همین طور چند بنی درخت های ملک بخارا در اینجا نیستند و درخت های
مفید جات بیشتر هم هم نام اند با عیب تصغیر این نسخه اینکه رافع بهفتم

سنه ۱۲ یکهزار و دو صد و بیست و هفت هجری نبوی مطابق ماه ابریل سنه ۱۸۱۲

یکهزار و هشت صد و دو روز عیسوی انکریزی سید عزت الله خان مدام دم سرکار

کمپنی انکریز بهادر حسب الایمائے نواب منتظم الدوله مختار الملک جارلس

حافلس سر مکلف صاحب بهادر و صاحب والا مناقب مستر ولیم مور کراوت

صاحب بهادر روانه بخارائے شریف شدند هرکاه در پشاور رسیدند خانزاد خان

خلف وزیر شیر محمد خان مرحوم مانع آمد سید عزت الله خان را با قلعه اٹک فرستاد

بنده درکاه حافظ محمد فاضل ولد قاسم خان مرحوم ساکن بریلی را همراه میر موصوف

بود برائے اینکه کار سرکار معطل نماند و خریطه صاحب ممدوح ولیم مور کراوت صاحب بهادر

و عرضی و خط خود داده و سرفراز خان نامی پسر ملا عبد الصمد مفتی بخارا را با قصد

رفته سوائے خوراک مقرر نعمه همراه بنده کرده روانه بلخ و بخارا ساختند الصوت العبیر

از راه بیست و روز کابل قطع منازلها نعمه اول در جلم رسیده معرفت سرفراز خان

مطرح ملاقات بر قلعه عطا بیک والی جلم بخوبی حاصل نعمه خریطه صاحب ممدوح

بمیر موصوف رسانیده و بسیار در تفقد سلوک و عدالت و رویه سرکار کمپنی

انکریز بهادر برسیده ماند هر چه یادداشتم بیان کردم میر موصوف بسیار خوشوقت

کردیده پانزده روز در جلم ماند و جواب نا صواب خریطه و خط سید عزت الله خان

حصول نعمه عرضی خود بحضور صاحب ممدوح مروانه نمودم بعد ازان بقطع منازل

حدود بخارائے شریف رسیدم معرفت مفتی موصوف حصول ملازمت میر حیدر بادشاه

بخارا معلوم و با اجازت بادشاه نشستم و خریطه و عرضی سید عزت الله خان گذرانیدم

بعد مطالعه استفسار احوال هندوستان نمودند در جواب عرض کرده ماندم بعده

رخصت شده برآمدم قریب چهل روز بانتظاری جواب ماندم بموجب ایمای بادشاه

مفتی موصوف صلاح داد که حالا اقیام شما در اینجا مناسب نیست جواب خریطه

بروقت آمدن سید عزت الله خان منحصر دارند ازین جهت در عین زمستان

و برف باری از انجا طی منازل نعمه در جلم رسیدم بازار میر قلیچ علی بیک ملاقات

نعمه رخصت شده آمدم و از انجا قطع مسافت کرده بتاریخ هفتم ربیع الثانی سنه ۱۲۲۹

یکهزار و دو صد و بیست و نه هجری نبوی مقدس مطابق نهم ماه ابریل سنه ۱۸۱۴ یکهزار و

هشت صد و چهارده عیسوی انکریز در شاهجهان آباد رسیدم هر قدر که دیده و شنیده

جهت التقدیر و تحقیق تمام کیفیت ولایت مذکورون باطناطه تحریر درآوردم

که هرگاه کسی از صاحبان والاشاهان را احوال آن ولایت درباهت

منظور باشد ازین اوراق مطالعه فرمایند تمام الدطه

۴۴۴۴۴
۴۴۴۴
۴۴۴
۴۴
۴